

SINDHI CULTURE

A preliminary survey

G. A. ALLANA

SINDHI CULTURE

SINDHI CULTURE
A preliminary survey

G. A. ALLANA

Indus Publications, Karachi.

Copyright © Indus Publications
Farid Chambers, Abdullah Haroon Road,
Karachi.

First published **1986**

PRINTED BY:
AHMED BROTHERS PRINTERS. KARACHI.

Reverently dedicated to my spiritual and religious head
His Royal Highness Shah Karim Al-Hussaini Aga Khan the
49th Imam of Ismailies of the World on the occasion of his
Silver Jubilee Celebrations in the year 1982.

Contents

FOREWORD	IX
----------	----

PREFACE	XI
---------	----

I. PEOPLE	1 – 10
II. SOCIETY	11 – 16
III. MORAL VALUES	17 – 23
IV. SETTLEMENT, DWELLINGS & HUTS	24 – 33
V. DRESS	34 – 41
VI. FOOD & RECIPES	42 – 47
VII. OCCUPATION & ECONOMIC CONDITIONS	48 – 54
VIII. RELIGION	55 – 63
IX. BELIEFS & SUPERSTITIONS	64 – 70

X. CUSTOMS & CEREMONIES	71 – 77
XI. FESTIVALS & RECREATION	78 – 87
XII. MUSIC AND FOLK DANCES	88 – 90
XIII. CONCLUSION	91
XIV. GLOSSARY	92 – 115
XV. BIBLIOGRAPHY	116 – 120
XVI. INDEX	121 – 132

Foreword

Sindhi culture can easily be termed one of the richest in the world, and it can truly lay claim to being one of the oldest cultural traditions known to man (equaling that of Egypt, Mesopotamia, and China). To see the richness of Sindhi culture one only has to visit Sind to be made aware of the diversity and beauty of her people and their language, literature, arts and crafts, music, and social customs. Historically, the rudiments of Sindhi culture can be found in the civilization represented by the ancient site of Mohenjo Daro dating back to the third millennium B.C.

In the present volume, the distinguished Sindhologist Dr. Ghulam Ali Allana (Professor Incharge, Institute of Sindhology, University of Sind) gives the reader a basic introduction to the people and culture of Sind. The subject is enormous and would take many volumes to describe in detail. Dr. Allana gives us a capsulized edition which will be found invaluable to the general reader as well as to the knowledgeable scholar. His years of research and devotion to the people and culture of Sind render his vision not only insightful but enjoyable reading as well. This work also sheds light on aspects of Sindhi culture rarely discussed in other works.

X

Those of us who love Sind are grateful to Dr. Allana for adding his voice to an understanding of the Sindhi people and their culture.

Dr. Louis Flam

Preface

Sind has a very glorious past. The richness of its history and culture has always attracted scholars of the country and abroad to study all aspects of Sindhi culture. Historically and archaeologically the roots of Sindhi culture and civilization go back a very long way. Archaeological research during the 19th and early 20th centuries showed that the roots of Sindhi village life, religion, culture, agricultural practices and a number of traditional arts and crafts, go back to the mature Indus Valley civilization of the third millennium B.C. Recent research has shown the richness of the Indus Valley or Harappan Civilization, revealing that the civilization and culture of Sind have an even earlier ancestry.

The people of Sind have possessed and retained most of the peculiarities and characteristics of their ancestors, inspite of the fact that Sindhi culture has been influenced by the culture of the Greeks, Iranians, Arabs, and western people. Thus, the study of Sind its people and their culture, is a very interesting subject, and invites the attention of scholars, particularly anthropologists.

In this book a brief outline of Sind's history, its people, and their culture has been drawn for those who are interested

XII

in the subject and want to work in detail on various aspects of Sind's culture, history, ethnography, language and literature.

I am grateful to Mr Safdar Mehdi for his request to publish this book. As a bookman and publisher he is well known to every book lover in Pakistan, and is a noted Sindhologist as well. I also wish to thank Mr. Qayoum Malik and Dr. Louis Flam for helping with the editing of this volume.

This book has been a labour of love for me, serving my country, my province, and my people. As it should be, we are proud of our history and culture, and this volume will hopefully provide a brief introduction to the history, culture, ethnography, and society of Sind.

Institute of Sindhology,
University of Sind,
Jamshoro.

Dr. Ghulam Ali Allana

People

THE geo-political history of Sind shows that the territory of this region has been changing from time to time. It has never remained within the same boundaries.¹

never remained within the same boundaries.¹ Side by side with this, an ethnological study of Sind reveals that it is a culturally rich and interesting area. All the ethnic groups have common traits, which, put together, have produced a particular culture called "Sindhi Culture".²

Sind has shared in the great racial migration of prehistoric times. Through the centuries, this region has offered its hospitality to a succession of races like the Dravidians, the Aryans, the Iranians, the Greeks, the Caucasians, the Semitics, the Moghals, and the Turks.³ But no stock has survived in a pure form, all by itself. Racial groups have intermingled unrecognizably so that what has existed here for a long time is largely a composite entity peculiar to this region. The

1. Pithawalla, M., *Physical & Economic Geography of Sind*, Hyderabad, Sindhi Adabi Board, Second edition, 1976, p. 17.

2. Sorley, H.T. *The Gazetteer of West Pakistan*. The former province of Sind, Lahore, Govt. of West Pakistan, 1968, p. 233.

3. Ibid, p. 233.

people living in Sind are thus, by and large, a race by themselves, no less homogenous than the people of any other country.⁴

Four main ethnographic groups appear to have settled in Sind. The first we may call the pre-Dravidian, the second the proto-Mediterranean, the third the Dravidian, and the fourth of Alpine strain.⁵ All these ethnic groups living in Sind are, however, considered to be Sindhis, although they are classified under different tribes, castes and occupational names. Generally speaking, the people of Sind can be divided into two main classes: Muslims and non-Muslims. The Muslims as a whole can further be divided into many ethnic groups. The important ones amongst them are: Brahuis, Jogis, Jats, Khojas, Memons, Samats, Soomras, Merasis, Manganhars, and Muhanas. There are many Muslim immigrant tribes which have intermingled to such an extent and have adopted Sindhi culture through generations to such degree that it is very difficult to recognise their origin. Such tribes are: Afghans, Arghuns, Baluchis, Iranians, Pathans, Punjabis, Sahtas, Sayyids, Shidis, Tarkhans and Turks.⁶ Among the Hindus the following ethnic groups are most common: Bhatias, Brahmans, Baghris Bhils, Karia, Khatri, Luhanas, Oda, and Rajpoots. Among the Hindus, the following are the low castes: Kolhis, Menghwars, Rabaris and Shikaris.

4. Ibid, p. 233.

5. Ibid, p. 233.

6. Census report of Bombay Presidency,

From the details given above, it can easily be understood that the population of Sind has been a mixed one from pre-historic times to the present day. The civilization of Mohenjo-Daro is believed to be "pre-Aryan."⁷ The depiction of Siva and Parvati (Minaks) on the seals of Mohenjo-Daro suggest a non-Aryan origin for these deities.⁸ In addition, the representation of the ibex on pottery, an animal inhabiting the western mountainous region of Sind (Kohistan), led Majumdar to contend that the migration of people into Sind took place far beyond the western borderlands of the country.⁹

History records the names of many Sindhi tribes who have migrated to Sind from the adjoining countries, and farther.¹⁰ Among the tribes that have migrated from Sind are Jats and the Meds.¹¹ Meds, Jats and Brahuis are from amongst the aboriginal tribes of Sind. They were rival tribes and were occupants of the banks of the Indus. The Meds,

-
7. John Marshall, *Mohen-Jo-Daro and Indus Civilization*, Vol. II, London, Arthur Drobsthin, 1931, p. 42.
 8. Pithawalla, M.B., *Historical Geography of Sind*, 2nd edition, Jamshoro, Institute of Sindhology, University of Sind, 1978, p. 46.
 9. Ibid, p. 46.
 10. Jaffery, Ali A., "Sindh and Sindhis in Early Aryan Age", *Sindholoical Studies*, Summer, Jamshoro, Institute of Sindhology, 1978, pp. 18-19. Also see: Sigrid Westphal-Hell, Busch Dr. and Heniz Westphal, *The Jats of Pakistan*, Berlin, Duncker and Humbolt, 1964, pp. 51-52 and 104.
 11. Ibid. Also see: Pithawalla, M. *Historical Geography of Sind*, Op. cit. pp. 49 and 51. Also see: Maulai Shaidai, *Tarikh-e-Baluchistan*, Baluch series, No. 1, Sukkur: the author, p. 120. And see: Allana, Ghulam Ali, Dr. *Sindhi Boli-Ji Lisani Geography*, Jamshoro, Institute of Sindhology, 1979, pp. 111 and 112.

who devoted themselves to a pastoral life, used to invade the territories of the Jats, putting them to great distress and compelling them to take up their abode on the opposite side of the river. Subsequently, the Jats, who were accustomed to the use of boats, crossed over and defeated the Meds.¹² Pithawalla, quoting Elliot, states: "Meds may either have been transplanted to the banks of the Indus, when the Medo-Persian empire extended so far to the eastward, or they may have immigrated thither at some indefinite early period, or they may have sought an asylum there upon the occupation of their country by the Scythians."¹³ An introduction to these tribes is given in the following pages.

Jats :

The Jats are quite an inoffensive class and exceedingly valuable for Sind. Their headquarters are at Raj-Malik, in Taluka Jati, District Thatta, where the chief of the tribe lives.¹⁴ In Sind, the area in which they are widely spread is named after them and is known as Jati Taluka.¹⁵ They are considered to be among the oldest inhabitants of Sind. After the completion of the Kotri Barrage, most of them have adopted a settled life and have chosen the occupation of cultivating agricultural land. However, a large portion of the population still wanders about Badin District, Tando Sub-

12. Ibid.

13. Ibid, p. 51.

14. Allana, Ghulam Ali, Dr., *Sindhi Boli-Ji Lisani Geography*, Jamshoro, Institute of Sindhiology, 1979, p. 28.

15. Ibid.

Division, with their herds of camels, remaining in one spot only as long as there is sufficient food in the vicinity for their animals.¹⁶ They live in huts made from grass or reeds. Their huts are called "Wandhs" (واندھ) in Sindhi language.

Brahuis :

The Brahuis were also an aboriginal tribe of Sind, now living in Baluchistan. Mostly, they live as nomads. During the winter season they migrate to Sind with their cattle and live in grass and reed huts and sleep on the ground. Their huts are built in such a way that they are quite safe from rain and cold. The grass which they use as their bed is known as " پالال " (Palal) and is abundantly available in the districts of Dadu, Larkana, Shikarapur and Jacobabad. They are good craftsmen, particularly in lacquerware or wood work.¹⁷ They prepare domestic articles from wood and sell them to earn their livelihood. Some male members of the tribe work as labourers, mainly in transporting paddy on their camels, working in rice factories, and levelling the land. Although their women are good at embroidery, they also work in rice factories.

16. Sorley, H.T., *The Gazetteer of West Pakistan*, Op. cit. pp. 250 and 251.

17. Faiz Mohammed Soomro, *Sindhi Culture*, Karachi, National Book Foundation, 1974, p. 71.

It would not be out of place to mention that the origin of this tribe has been traced to the civilization of Mohen-jo-Daro.¹⁸ The motifs on the lacquer work they prepare could be compared with the motifs of the lacquer work and on the pottery found at Mohen-jo-Daro.

Muhanas

The Muhanas or fishermen are also an aboriginal tribe of Sind. Dr Lambrick is of the opinion that the Muhanas, ethnologically, are descendents of the people of Mohen-jo-Daro.¹⁹ He states: "We know from the skeletal remains found at Mohen-jo-Daro that the inhabitants of that city were themselves of several racial types. Still there is a certain *a priori* probability that the Muhanas (fishermen) of the Manchar Lake may be aboriginal in a degree that no other Sind tribe would claim."²⁰

The Muhanas (fishermen and boatmen) find their occupation and subsistence on the river Indus and on the lakes of

-
18. Basham, A.I., *Wonder that was India*, London, Sidgwich and Jackson, 1961, p. 24. Also see: Aliana, Ghulam Ali, Dr., *Sindhi Bol-Jo-Bun Bunyad*, Hyderabad, Zaib Adabi Markaz, 1974, pp. 42 and 43.
 19. Lambrick, H.T., *History of Sind: A General Introduction*, Hyderabad, Sindhi Adabi Board, 2nd edit on, 1975, Vol. 1, p. 102.
 20. Lambrick, H.T., Op. cit., pp. 206 & 207.

Sind. They form a large tribe, apart from the Jats, and are an active race in Sind. Many of them live on the river, but some of them have their own villages on river banks. On Manchar Lake, whole families of Muhanas live in their boats on water, having no other habitation. The navigation of the Indus is carried on by the Muhanas, and because of their experience they are the only pilots to be trusted on the river.

Social Set-up and Social Organisation

The majority of the people of Sind live in rural areas, mostly in villages comprising from five to fifty houses. Normally, a house contains one to two families having about eight members each.

The people in villages are classified under various tribes or ethnic groups. Every tribe has its chief. He is called either Chagun Murs

Chagun Murs (چڱو مٿس), Rais (رئیس), Wadero (وڌيرو), Sardar (سردار), Arbab (ارباب), Malik (ملك), Mukhi (مكي) or Patel (پٽيل). Every matter is referred to him, and his decision is regarded as final. But in criminal matters they approach the courts of law for justice. Every village has a head-man or a chief. He is all powerful. If he is also a man of influence, a police officer will not dare to arrest any one from that village without his permission. In certain cases, the Zamindar is the head of the people working under him or living on his agricultural lands. He is supposed to be the chief, and every matter is referred to him.

The Hindus including Kolhis and Bhils, and the Khojas, Memons, Bohras among the Muslims have their own pan-

chayats, committees or councils. They very seldom go to a court of law for disputes among members of their communities. The decision of the *Jamat or the Panchayat* is final for them. The Jats and Burfats also have their own chief. He is called "Malik", and his decision is final for each and every member of the tribe. The Muhanas submit every matter to their *Chagun Murs* (چٹو مٹرس). Mahars, Channars, Chachars and Jiskanis also accept the verdict of their Malik, the chief.

The Hurs follow "Pir Pagaro" as their religious and spiritual head. They approach the "Khalifa" or Pir Pagaro for settlement of the disputes arising amongst themselves.

Similarly, the Khojas (Ismaili Aga Khani) accept every order (Farman) and verdict of their Imam, the spiritual head. The present Imam, Prince Karim Aga Khan, is the 49th Imam of the Ismailis. Normally, each matter is first referred to their local or district councils. Every council decides everything unanimously. The parties are allowed to appeal to the regional or federal councils, if they are not satisfied with the decisions of the lower councils. In case the parties do not agree with the decisions of the upper councils, then they submit their case before the Imam for his guidance.

In some communities, the problems relating to women are referred to chief ladies. A chief lady is called "Pari Joi" (پری جوئے). She tries to solve the problems at her level, but if some matters are beyond her capability she refers them to the chief of the tribe or the community.

Although all the inhabitants of Sind are the people of one province, they identify themselves as members of a particular caste, sub-caste or community: Brahuis, Baluchis, Khojas, Memons, Junejas.^{2 1} They identify their position to a stranger through a process of specifying their sections or sub-sections down to the level that has relevance in terms of the questioner's knowledge. Who are you? Memon. Which Memon? Kachi Memon (or Hallai Memon). What is your name? But this identification is not like that of the Marris, Baluchis, Bhugtis, or other tribal classes. Mostly, the tribes of same origin try to live in a separate village which is known after the name of that tribe or after the name of their present or past chieftain. Many such examples can be quoted as Memanan-Jo-Goth (مينهن جو گوٽ) — the village of Memons; Jahejan-Jo-Goth (جهيجن جو گوٽ) — the village of Jahejas.^{2 2} Similarly, certain big villages are divided into *mahalla* or *Parro* (پاڻرو) or Werho (ويٽهو) comprising a particular tribe or caste or community, such as Memanan-jo-Parro (مينهن جو پاڻرو), Soomaran-jo-Parro (سومرن جو پاڻرو), or Kumbharan-jo-Parro (ڪنڀارن جو پاڻرو).

21. Yusuf Miak, *Tarikh-e-Mazhar Shah Jehani*, (Sindhi translation by Niaz Humayuni), Jamshoro, Sindhi Adabi Board, 1979, p. 16.

22. Yusuf Mirak, Op. cit., Introduction, p. 16.

Society

SINDHI society is patriarchal in nature. Man enjoys a powerful position in it and is believed to be a symbol of strength and authority. Ancestors are highly respected and their words and deeds are regarded as worthy of esteem by descendants. The commands of the grandfather are obeyed with tied lips. In case the grandfather is not alive, the father enjoys the status and the authority.

Status of Women :

A woman in Sindhi society is thought to be inferior to man. She must be under the control of man throughout her life. When young, she is under the control of her father or brother. When she is married, she is under the control of her husband or father-in-law. In old age or as a widow, she is under the control of her son. Elderly ladies, particularly grandmothers, are responsible for household affairs and look after the children. They also help the men in the family in agricultural work such as harvesting and picking of cotton.

The condition of women in cities is much better in comparison to those living in small towns and villages, where most of them are not allowed, even in childhood, to go to school for education. The women of rich and wealthy persons – landowners, zamindars and Sayyids – do not have much work to do. The women of the labouring class or lower middle class have much work to do at home and in the fields.

In Sindhi society, a woman is looked upon as a symbol of family honours. Men often sacrifice their lives for them. If a woman is kidnapped or humiliated, the quarrel goes on for generations and the urge for revenge remains until the kidnapped woman is returned or another woman is given in exchange. Sexual relationships outside of marriage, or friendship of any sort between a man and a woman or a boy and a girl is not tolerated at all. If they are caught meeting each other, they are killed on the spot. If they are not caught, but there are well-grounded reports of their meeting, then also they are not to be spared. They are called “Karo” and “Kari”, which means “guilty”.

Daily Life

From the age of five or six, boys and girls begin to make themselves useful. Girls are taught to husk rice and fetch water. They also lend a hand to their mothers in cooking. The boys who do not go to school help their fathers or brothers until they are old enough to plough the field or do

some other hard work. They spend the greater part of the day herding cattle. They learn to play the flute or some other musical instruments and to shoot birds. They also learn to trap quail and carry the gently whistling birds with them in cages.

The malefolk of the family go out early in the day to earn livelihood for the family. It is their main responsibility. The details of the work done by men daily is given elsewhere in this book, under "Occupations".

Those who live near the banks of rivers and lakes go for fishing at midnight and come back in the afternoon. They are engaged in catching fish whole night and through the first half of the next day. The womenfolk do their domestic and other work. They grind corn, wash the clothes and utensils, clean rice, look after the children, prepare meals for the family, and repair the nets in leisure hours. The women share the labour equally with the men. They are also helpful to men during fishing. They steer or paddle the boat while the men throw the nets for the fish. The lake or river is not a playground for the inhabitants as it is for sightseers. For the tribes, it is a way of life.

In almost all classes of Sindhi society, a woman does most of the work in the house. She rises very early. In villages, the women of poor families grind corn, clean the house and the courtyard, fetch water, milk the cow, the buffalo or the goat, prepare meals for the family, and wash the clothes. After domestic chores, they do other work to add to the

earnings of the family. Some of them take part in outdoor seasonal work, such as harvesting, cotton picking, scaring birds, gathering sticks, and making cow-dung cakes.¹

Men and women of villages work shoulder to shoulder "labouring under the same sun, living the same life".² In some villages or small towns, the women work with their malefolk as artisans in shoe-making, saddlery, and other crafts. Some of them prove to be good artisans. The women of the Oda (اڊا) tribe work with their malefolk in fetching mud for building houses. Others do needle work or embroidery work or patch work. They never waste their time. During leisure hours, however, they pass time in gossiping. The women of the Jat tribe work as hard as their malefolk. The labour of tending the cattle, driving home the flocks, and milking the cows is fairly divided among men and women. The women of Maheri clan of the Jat tribe weave carpets from camel hair and thus earn good money for the family.

Fishing, fowl-catching, boat-plying, boat-building, net-making, seed-gathering, mat-making from reed, pan (پڻ) and deer (دڙ) are the chief occupations of the Muhanas living on lakes and the river Indus. Almost the entire family lives on fishing. It is carried on every day, from midnight up to mid-

1. Raichand, *Tareekh-e-Registan*, Vol. II, Hyderabad, Sindhi Adabi Board, 1975, p. 197.

2. Faiz Mohd. Soomro, *Sindhi Culture*, Op. cit., p. 92.

day, except on Thursday nights up to the afternoon of Friday, and on rainy or stormy days.

Complexion

An Englishman who lived in the sub-continent about a hundred years ago wrote in his book that "a Sindhi is taller and more robust than many other natives of India."³ At another place this writer said: "His complexion varies from a deep muddy chocolate colour, the sign of lower order, to the dark olive of southern Europe. His features are frequently high and thin, regular and well cut, the forehead, unlike the feeble brow of many Indians, is tall and arched. His head is, comparatively speaking, well rounded and nothing can be finer than the eyes and beard of a Sindhi."⁴

The complexion of fishermen of Manchar Lake and of the people living near the Indus River differ from those of other Sindhis. Their features are peculiar and complexion very dark. They look different from other tribes of Sind. Some of their women are very beautiful and charming when young, but exposure to the sun and hard work soon deprive them of their charms. The womenfolk of the Jat tribe are,

-
3. Burton, R.F., *Selection from the Record of the Govt. of Bombay*, Note relative to population of Sind, and the customs, language and literature of the people.
 4. Ibid, *Sind Revisited*, Vol. II, London, Richard Bently and Sons, 1977, p. 296.

throughout the province, noted for their beauty and to their credit let it be said that they are also noted for their chastity.⁵

Sindhi mothers nourish their new-born child very carefully. They give special attention to the forehead, nose, eyebrows, and other parts of the body of the new-born child.⁶ For the first five to six months the child is left on its back with its head resting on the hard ground, in a position to prevent it from rolling. For at least five months his legs and hands are tied in a special way called "Tanjan" (تنجڻ).⁷ The effect is to flatten the back of the head to a certain desirable degree and broaden the forehead for wide-spread eyes, which are held in high esteem.⁸

5. Faiz Mohd. Soomro, Opp. Cit. p. 57. Also see: Allana Ghulam Ali Dr. *Lar Jee Adabi ain Saqafati Tareekh*, Jamshoro, Institute of Sindhology Sind University, p. 116.

6. Ibid.

7. Ghulam Ali Allana, Dr., *Lar ji Adabi ain saqafati Tareekh*, p. 113.

8. Ibid.

Moral Values

THE SINDHI is, by nature, quiet and inoffensive.¹ He is religious minded, humanitarian, hospitable, accommodating, and prefers human values to economic values. His attitude to life is determined by geographical, economic and moral set-up, making him unassertive. In the opinion of Pithawalla, "A Sindhi is a philosophic, strong, forbearing, tolerant, patriotic and peace-loving individual. Like the great river, which is Sind's life-spirit, the Sindhi farmer has learnt to receive and to give gifts."²

Foreign writers, particularly Arabs and British, have admired the character of the people of Sind. Hughes, writing on this aspect of the Sindhis, says:

"The people of Sind are simple, tolerant, straight forward, and content with what they have or what they earn

-
1. Baille, A.E. *Kurrachee, Past Present and Future*, Calcutta, Thacker, Spink & Co., 1890, p. 9.
 2. Pithawalla, M.B., Dr., *A Physical and Economic Geography of Sind*, Op. cit. p. 34.

daily. They are peace-loving, patriotic, sufistic-minded, and God-fearing people.”³

Burton says:

“Sindhis are kind, grateful, faithful, and of impeaceable honesty. A Sindhi is quiet and inoffensive, though it must at some times be admitted that he is excessively lazy and indolents.”⁴

“A Sindhi woman is true, simple, straight-forward and kind. She is an ideal mother, and her lap is the abode of ideals”.⁵ In the words of Mr. Soomro: “She rears, nurses and nurtures these ideals.”⁶ A Sindhi woman is a dutiful and faithful wife and a devoted mother. She is true to her husband, and loving and affectionate to her children. She sinks and swims with her husband. His smiles and tears are her own. She is equally near to him and with him in joy and misery.⁷ The Saint Poet of Sind, Shah Abdul Latif, has, therefore, given her a place of paramount importance in his verses.

3. Hughes, W., *The Gazetteer of the Province of Sind*, p. 81.
4. Burton. R.F., *Races that inhabit the valley of river Indus*, London, 1851.
5. Faiz Mohd. Soomro, *Sindhi Culture*, Op. cit. p. 92.
6. Ibid.
7. Allana Ghulam Ali, Dr., *Lar Jee Adabi ain saqafati Tareekh*, p. 116.

A Sindhi is fully conscious of his social relationships, but his society is confined only to his neighbourhood. He realises his duties to the neighbours and shares their pleasures and pains. Thus, according to Dr Pithawalla, "A Sindhi does not suffer under a sense of cultural exclusiveness or chauvinism. All the same, he is legitimately proud of his own culture."⁸ He does not know much of hypocrisy and flattery. He is frank, blunt and sincere. He speaks what he feels. He never likes to coat quinine with sugar. His simplicity and straightforwardness sometimes bring him hardships and he is deceived by others. The Sindhi is by nature an easy-going person. He is sensitive to honour, especially with respect to the women of his family. This honour he tries to save even at the cost of his life. A Sindhi is faithful to his master and friend. He is trustworthy. He is a devoted friend. If he is benefited once by any one, in any way, he remains grateful to him for ever and throughout his life.

Salutation

During their early years Sindhi boys and girls insensibly acquire a code of manners. When a son or son-in-law meets his father, grandfather, mother, grandmother, or his in-laws, he bows low and touches the elder person's feet with his right hand; then spreads his hand for a handshake. His father or in-laws receive him warmly by embracing him, rubbing his right cheek with their own left cheek. Sometimes they pat

8. Pithawalla, M., *A Physical and Economic Geography of Sind*, 2nd edition, Jamshoro, Sindhi Adabi Board, 1976, p. 345.

his back with their right hand. A mother-in-law will also pat the back of her son-in-law with her right hand. A father kisses the forehead of his daughter and pats her back. In the case of other female relatives, the father or head of the family puts his right hand on the girl's head.

A daughter, grand-daughter or daughter-in-law always greets her mother, grandmother and mother-in-law by bowing down and touching their feet with her right hand. The mother or mother-in-law kisses her forehead and pats her back.

When a person of inferior rank greets his superior, he first salutes him by folding both his hands and then bows before him and touches his feet; then he spreads both hands for shaking his hand. The superior just shakes his hand.

The style of greetings of Sindhis has been described as differently by all visitors to this land. Postans, for instance, says: "The mode of salutation between natives in Sind is peculiar. It consists in inquiries first of the health of the parties, then follows a string of questions, after that of the family, succeeding by other as to the state of the house and property. It may be translated as: Are you well? Quite well? Quite comfortable? Happy? Exceedingly happy? Are you sure you are well? These questions being asked by the parties and answered appropriately take up considerable time. However large a gathering may be in which a man enters, he must go through this form with all the persons present, as

each is introduced to him, the senior or higher in rank making the first advance.”⁹

Hospitality

Hospitality is the main trait of Sindhis. This quality they possess from the soil. The visit of a guest is a sign of good luck for them. The day on which a guest comes to a Sindhi's house is considered by him one of the luckiest and happiest days for him. The people living in his neighbourhood bring things which he may not possess, to make the guests feel more comfortable.

Polite Speech

The Sindhis have retained their old way of speaking. For this they use a certain symbolic language to avoid unpleasant expressions. For instance, when a Sindhi sees that an old man's teeth are decaying he does not refer directly to the teeth, but says, “the white pebbles are falling,” or “the grinding stones are wanting”. When someone dies, the villagers do

9. *Postans, Personal Observations on Sind*, 2nd edition, p. 74, Also see. Allana Ghulam Ali, Dr., *Lar Ji Adabi ain Saqafati Tareekh*, p. 115.

not mention death; they say, "he has gone down to the ground", or "he has gone to herd the alligators", or "he has got tired", or "he has fled", or "he has gone across". If he goes to excrete, he says, "he is going to pay the money-lender", or "he has gone to meet a marriage party", or "he has gone to pay his rent".

Sindhi women, noting a girl to be pregnant, do not directly allude to her condition but employ phrases such as: "her body is in bud", or "she is sitting heavy at home", or "her body has altered", or "she is carrying a bundle", or "she is going with a full form".

When two persons quarrel with each other or threaten each other, one says: "I will kick you", or "I will beat you," or "I will see you". Such threats are usually a substitute for actual violence and are so mild that no one is offended.

Language

The majority of the people in Sind speak the Sindhi language, which has regional variations or dialects. In addition, other languages are known and spoken along with Sindhi. Thus English, Urdu, Gujrati, Kathiawari, Kachi, Punjabi, Saraiki, Baluchi, Brahui, Marwari, Pashto, Hindko, Brushaski and Chitralli are also spoken by different groups of

people living in different parts of Sind from Karachi up to Kashmore. Education is imparted through English, Urdu and Sindhi, and these three languages are compulsory for all students from Class III up to Class XII. Sindhi is commonly understood by all classes of people even in remote areas, except in the city of Karachi, where the Memons (immigrants from India), Brahuis, Baluchis and Parsees can easily understand it. They can also speak Sindhi with a little variation.

Settlement, Dwellings & Huts

SIND is predominantly a rural province, where around 80 per cent of its people live in villages.¹ The remaining 20 per cent of the people inhabit towns and cities, which were defined by the census authorities as urban areas.

Some of the earliest settlements in Sind can be found along the western borderlands of the Kirthar Mountains and Sind Kohistan:² e.g., Tando Rahim Khan, Pir Ghazi Shah, Gorbard, Naing, Jhangara, Damb Buthi, Bandhani, Chaurlo, and Dhal. Early settlements were also established on the banks of the Manchar Lake. These early villages and towns date from the fourth and third millennia B.C. During the third millennium people moved onto the river plain of the Indus and developed distinctive culture known as Mohen-jodaro.³ The earliest penetration of human beings into the

-
1. Mushtaqur-Rehman, *A Geography of Sind Province, of Pakistan*, Karachi. The Karachi Geographers Association, 1975, p. 151.
 2. Lambrick, H.T., *History of Sind.*, Vol. I, Op. cit. pp. 54-56 and 57.
 3. Pithawalla, M.B., *Historical Geography of Sind*, 2nd edition, Jamshoro, Institute of Sindhology, University of Sind, 1978, p. 162.

Indus Valley must have been by land through the mountain passes in the western highlands in search of food, grass and water. They appear to have settled at first in the Tertiary rocks in the Kohistan section, especially the Baran, the Naing and Bandhani valleys. Due to possibly greater rainfall, the existence of hill torrents, and the presence in the neighbourhood of flint available in limestone, early Stone Age man established his first abode here. Advancing further, the Bronze Age man moved to the Manchar Lake and the Indus (western Nara) areas. Later on, due to the flood menace, historic man tried to settle down on mounds and raised grounds in the Indus valley in island towns and near rocky projections. Later still, sea farming races sought the delta and the coast land for trade.

Today, compact villages, associated with irrigation and field systems, are the dominant style of rural settlement in Sind. The climate of Sind is favourable to open-air life, and large sections of the population, especially in the delta area, live under removable shelters of reed and mats thatch alongside canals, close to the fields. The size varies from hamlets to villages. A hamlet or a "gothro" (گوترو) is the smallest place composed of a few huts belonging to peasants.⁴ It is generally built on artificially raised ground along a minor distributory canal. The huts are made of logs and straw, and are usually enclosed by a thick pile of acacia.⁵

4. Adamson, E. Hoelbel, *Anthropology, The study of man*, fourth edition, New York, Mc-Graw Hill Book Co., 1972, pp. 291 and 292.

5. Mushtaqure-Rehman, *Op. cit.* p. 160.

A village is inhabited by at least ten or more families. Villages are usually located on the crest of canal banks, or along a distributory canal. Most villages are organised on the basis of caste, community or tribe.⁶ A pile of acacia forming a hedge or a fence surrounds most of these villages. Fences mark out the settlement areas and protect the livestock and other valuable things from intruders and thieves. The huts are made of an acacia frame covered with reed and straw. Some huts are plastered with mud mixed with wheat or rice straw or "Dabh" (ڈبھ) plant.⁷

There are also one or more brick houses in villages, associated with the mosque and few shops. For minorities there may be a temple. Graveyards are generally located a little away from the settled area.

Dwellings of Brahuis

A great majority of the settlements of the prehistoric people who inhabited the Sind-Baluchistan border area appear to have been small villages of a predominantly pastoral community. They consisted of small rectangular houses, the foundations and usually the first few courses of the walls being of good stone or rubble consolidated with gypsum or sun-dried mud, with the roofs of "pish" (پيش) matting, possibly covered with mud, over a wooden framework.⁸

6. Mushtaque-Rehman, Op. cit. p. 161.

7. Ibid, p. 162.

8. Lambrick, H.T., Op. cit. Vol. I, p. 58.

The houses and buildings of wealthy people of towns and cities are built of burnt bricks. Most of the other houses are built of earth and brick dried and hardened in the sun. In lower Sind, almost all the houses are built of clay. They are only twenty feet high and have flat roofs, from which a kind of ventilator sometimes rises, and there are airholes in place of windows. Long, continuous rains destroy these huts and sweep away entire villages.

The style of construction of this kind of house has been continued for generations. An Arab traveller of early Muslim days, Al-Idrisi, noted that in Debal houses were built of clay and wood.⁹ He further said, "A large part of the population lives in "Wandhs" (واندھس), which are collections of hovels built of straw and wattles and some are plastered over with mud." From Karachi Bunder to Sehwan, on the western bank of the river Indus, all the dwellings, except those in the immediate vicinity of the Indus, were of this construction.¹⁰

Pottinger, who travelled in Sind in the early nineteenth century, speaking of Thatta remarked: "The houses here are built of a plant that I have never met within any other country as the walls are made hollow by small pieces of sticks being nailed across each other from the outer edges of a small frame of wood. These bits of stick are usually from eight to sixteen inches long and placed diagonally so that

9. Sorely, H.T., Op. cit. p. 291.

10. Pottinger, Op. cit. p. 444.

they form a very strong frame on both sides, which is plastered over with mud or mortar and has the appearance of a solid wall. Some of the buildings are actually on this principle of three or four stories high with flat heavy roofs, which is proof that they are very strong.”¹¹

The common people live in grass huts by the side of river channels, or in the fields, in dwellings made of twigs or mud with a conical roof like a bee-hive.

A zamindar usually lives in a house built of sun-dried bricks with a flat roof. It consists of a living room, which is called “Sufo” (صوفو) in Sindhi, with one or two side rooms. There should be, if possible, a kitchen (مطبخ). If there is no kitchen, then the cooking is done in the “Sufo”. There is a “store room” (سامان جي عوفی), a bathroom, and a privy.¹² A Zamindar, or a well-to-do man, must have an “Otaq” (اوپاق) or a “guest house” in which he receives male visitors or guests. This is a separate building containing the best furniture in the house. The furniture includes cots with lacquered legs, swinging bed (پینگھو), and chairs. The residence of a big Zamindar or of a Pir often has an outer wall and several substantial buildings within.

With the rise in the standard of living, houses of burnt brick or stone are becoming common in the large villages or

11. Pottinger, *Travels in Baluchistan and Sind*, London, Longman, Hurst., 1916, Op. cit. p. 444.

12. Sorely, H.T., *Gazetteer*, Op. cit. p. 291.

towns. Double-storeyed houses in villages are not common. In rural areas and in towns, ventilators, i.e. wind-catchers (منگھربانزیر) on the roofs are common. They are, in fact, a necessity for a free blowing south-west breeze in the rooms.

Lieutenant James Burns, in his account of Chanduka, in Larkana District, has said: "The houses are of mud with flat roofs and those of the poorer classes are tamarind wood covered with mats and boughs and, where procurable, grass." ¹³

In Jacobabad District, fort-like villages are most common. An entire village is enclosed within fairly high walls, equipped with a central gate. The landowner's house is situated on one side, with an entrance through the gate. In the remaining area are the houses of the farmers with their implements, animals, a well and other things. This system appears to have been introduced from nearby Baluchistan, where tribal feuds are fairly common. ¹⁴

The dwellings and huts of the people of Manchar Lake are very interesting. Thousands of people inhabiting Manchar Lake live on crudely built, flat-bottomed houseboats with all their worldly belongings. Some of them live in small settlements on the banks of the lake. The lake appears to be a living colony of floating bamboo houses. The furniture and

13. Ibid p. 293. Also see: Burns, J., *A Narrative of a Journey to Cabool*, London, 1843, p. 9.

14. Postans, *Personal Observation*, Op. cit. p. 258.

other belongings of the dwellers of Manchar Lake are cooking pots, mats, a hookah, a few coloured tin plates, bed for the family, a few pairs of clothes, iron trunks, and some fowls. Those who live on the banks possess one or two cots, two or three mats, a dog and a goat or a cow. While living on boats, they sleep either on the floor of their boats or on the front part of the boat, or on the roof made from bamboo sticks, which is actually the covered portion of the living area of the boat. The life on boats is a different world from those who live on land. The rising and setting of the sun has different landscapes here. The blue colour of the water, shadows of boats and huts on it, and the colour of the costumes of fishermen and women make a strange contrast for the visitors. Those who live on the banks or shores of the lake live in huts made from reed, bamboo or thatch. Some of them live in villages consisting of mud-plastered huts.

The agricultural and pastoral population of Sind lives in huts in temporary abodes which can be removed when the floods inundate the land, and which can be pitched like tents near pasture. The villages which contain the residences of chiefs or big Zamindars have mud forts (کُورٹ) with a watch-tower at each corner. The watch-tower serves as a place for warning inhabitants if the village is suddenly attacked by robbers or dacoits. ¹⁵

15. Sorley, H.T., *Gazetteer* Op. cit. p. 113.

In large towns in northern Sind, flat roofs are used for sleeping during summer, but in lower Sind the flat roofs are not used for sleeping purposes.

The Jats are invariably found in large communities, often living in temporary huts or wandhs (وانڊي). This migrate all over Sind as shepherds in search of pasture. They are farmers also.¹⁶

Like Baluchis, the seasonally immigrant Brahuis in Sind generally build separate villages. The inhabitants of the particular valley of Jalawan, if belonging to the same section, remain together in Sind. They travel with their blanket tents (giddan), beds, grinding stones, utensils, spinning wheels, and all other household belongings loaded on their donkeys.¹⁷ The Brahuis always take their women and children in their migration. They camp in their "Giddans" or in shelters which they built out of brushwood or grass mats, remaining in each place for so long as the men can find work and moving on when it is finished. Their move into the plains begins in October and they return to the hills in March or April, after staying in Sind until the Rabi harvest is over. The Brahuis who are permanently settled in Sind are cultivators, black smiths, *kalligars*, labourers, in government, semi-government or private service, in other professions, or engaged in camel transport.

16. Postans, *Personal Observations*, Op. cit. p. 259.

17. Faiz Mohammed Soomro, Op. cit. pp. 58 and 59.

Thar houses

In Tharparkar (desert area), the houses are the bee-hive type, a cylinder topped by a conical thatched roof similar to the round houses with conical thatch roofs found in Sudan-Savanna areas in Africa.¹⁸ The walls are made of dry grass, cotton plants or other sticks and mud. The doors and the beam of the roof are made of locally available "Lai" (*Acacia arabica*). All huts are mud plastered and so are the spacious courtyards to every hut which are enclosed with a fence of thorny bushes. In the towns of Mithi, Islamkot, Nagarparkar, Chachro, Diplo, however, there are some burnt brick buildings. The huts are ordinarily arranged in small rows, each row having four to six huts and sometimes in a circle if the inhabitants of these houses are relatives. In between two rows of five to ten houses there is a small lane with hedges on both sides. The thorny hedges are sometimes so high that a man riding on a camel will not be able to have a view of the inside of a house. But this kind of hedging is arranged when the dwellers have settled down permanently.

In Thar (desert) area, in every big village there is a general guest house which is called "Otar" (اوتار). The guests of the villagers are entertained there.

For water supply, there are always three to four wells on the outskirts of each village. Water is fetched in big earthen jars by womenfolk and grown-up girls.

18. Mushtaqur-Rehman, Op. cit. p. 166.

Transportation

The people of Sind mainly use bullock carts as a means of transportation. In Thar desert, camel is the only means of transportation, except on *kacha* roads where trucks ply between the towns. After Independence, metal roads or *kacha* roads now connect most of the towns and villages. On these roads, trucks, buses and other motor vehicles ply very frequently. Jeeps and horses are used by Zamindars who can afford them.

Dress

SINDHI cultivators and Sindhi herdsmen are most conservative in the matter of dress. The great change which he has seen during the last fifty years in all directions of life has left some effect on his clothing, but his dress is the same as it was in the seventeenth and eighteenth century.¹ According to Dr Sorley, "In a Sindhi's dress, whatever his creed, social position or sex may be, there are two indispensable garments, a trouser or drawer (مقن) and a shirt (قميص)." The shirt is worn outside the trouser. A trouser is fastened with a cord (اڳڻ) either of white colour or of many colours. While at work some people wear *Sadri* (مديري), a kind of vest or jacket. The indigenous trouser varies much in colour and in material, but not in shape. The poor man's trousers are of cotton, dyed with indigo (unless he is a Baluch who abhors indigo).² The rich man's trouser is of silk or cotton and is white in colour. Nowadays, a kind of chemical fabric imported from foreign countries is most commonly used by the rich people. The rich man's "Pahran" (پهراڻ) is usually of thin, white

1. Postans, S., *Personal Observations on Sind*, Op. cit. 1843, p. 45.

2. Sorley, H.T., *Gazetteer*, p. 294.

muslin which opens at the right side of the chest if the wearer is a Muslim; if the wearer is a Hindu, it opens on the left hand side. The sleeves are wide and cuffless. A Sindhi Zamindar now wears woollen coats and pullovers in winter, but some time back he used to wear woollen shawls, brocated or trimmed with gold lace or silk. Before Independence, all classes used to wear a kind of scarf which was also used as a *Kamarband* (کمر بند) or was thrown over the shoulder. Rich people commonly used *Loongi* (لونگی) instead of "Ajrak". Nowadays Ajrak is most commonly used by all.³ The chief of a tribe or a big Zamindar wears a turban. Some of them now wear costly Jinnah Caps made from lamb's skin.

In villages, most elderly persons wear turbans, but the new generation has adopted 'Jinnah Caps or Sindhi Caps instead of turbans.

The male folk of non-Muslim ethnic groups of Tharparkar wear a typical shirt which they call *Karyo* (کیریو).

A Sindhi Muslim woman's costume differs according to her marital status. If she is a married woman, and her husband alive, in other words if she is Suhagan (سہاگن), she would wear colourful costumes, with rich embroidery, mostly of red, green or blue colours to denote that she is a "happy wife" (سہاگن).⁴ Gaj or bodice of red velvet is a

3. Allana, Ghulam Ali, *Lar Ji Adabi ain Saqafati Tareekh*, p. 114.

4. Ibid. p. 117.

common dress. It fits the form as tightly as possible, and is fastened behind the termination of blue silk or satin. Widows generally wear a simple white dress.

The shirt of a Sindhi woman is long, and reaches the knees. A woman, in addition to the two indispensable garments, wears a covering cloth for the head, which takes the form of a thin veil. They call it *Chunni* (چُنِي).

The Brahui women wear a gown of blue or red material with a typical kind of Brahui embroidery with red thread. A Jat woman wears a long gown with a very rich typical embroidery. Similarly, the costumes of Kolhis, Bhils, Oda and some other tribes are very peculiar.

In Thar desert and other parts of Sind, some Muslim women of the Samat tribe wear a skirt (پَرْدِ), mostly of red cotton, over the trousers. They also wear *Gaj*, of which the back is left open.

Baluchi women wear a long red or white gown, reaching to the ankles. Some of them also wear *Gaj* with the back left open, but tied up with laces and covering the front up to the knees. The *Gaj* is richly embroidered with Baluchi stitches encircling a small mirror called *Tick* (تِک), or mirror work.

The women of the *Rabari* clan wear a long gown of typical style. They use *Bandhani* (باندھنی) made from camel's hair. They use it in place of "Chunni". Khoja (Aga Khani)

women mostly wear white, red and other colours except black colour. Their typical Iranian gown, which reaches up to the ankles, is disappearing now and has been replaced by shirt and shalwar.

Though the Muslim women of villages and rural areas do not wear veil (برقعو), the looseness of their dress functions as a substitute for the veil. Some of them cover their body and faces with "Ajrak" when they go out of their homes. Moreover, they always avoid the gatherings of males.

The women of the hilly area, particularly around Thano Bula Khan, wear a type of Gaj (گج) which is richly embroidered with mirror work on both sides. Unmarried girls wear the side with a closed neck, while married women wear the side with the open neck in front to enable them to feed their babies. The Hindu women of Tharparkar wear 'bodies' (کنجری) which leaves the back bare. This kind of dress is very common in Sind.

Clothing in Sind has undergone considerable change in recent times. Garments and material of western style are becoming more prevalent.

Foot Wear

Some poor people, specially shepherds and Jats of Jati Taluka and other areas of lower Sind, never use footwear.

Some of them cannot afford to purchase shoes. They, therefore, live barefooted throughout their life. The people of upper classes either use embroidered shoes or western style shoes.

The style of shoes varies according to the different ethnic groups living in different parts of Sind. The pastoral people of hilly areas wear a chappal type of footwear made from grass. They call it "Chahila" (چاهل).⁵ The shoes worn by Oda, Bhil, Menghwara and Malha tribes are different in shape and style. Their women also wear men's shoes. Men wear "Getlo" (گتلو) and other types of shoes prepared by local shoe-makers. Nowadays, western type of shoes are commonly worn by many males.

Sindhi ladies' shoes are very typical. Their slippers do not fully cover the toes. They have a very thin and narrow sole, and the women just drag it. The upper side of the toe of the and the women just drag it. The upper side of the toe of the slipper is covered with multi-coloured tufts of floss silk, which is stitched to it. Sir Richard Burton has described the slippers worn by Sindhi women as under:

"A leather sole destitute of hindquarters, whose tiny vamp hardly covers the toes, its ornaments are large tufts of floss, silk, various coloured foils, wings of green beltless

5. Samo Allah Bachayo, Sair-e-Kohistan, Hyderabad, Sindhi Adabi Board, p. 334.

embroidered of seed pearls sewed upon a bright cloth ground".⁶

Now local Sindhi footwear has mostly been replaced by European shoes, sandals and chappals.

Ornaments

Ornaments are as indispensable for a Sindhi woman as clothes. There are several kinds of ornaments.⁷ Ornaments for the nose are many. The most important one is the "Nath" (نَک), which is symbol of a happily married (سہاگین) woman. It is a symbol of her wedding. She never removes it or takes it off while her husband is alive. After the death of her husband she will never wear it. Another kind of nose ring is known as *Bulo* (بولو). It is worn by young and unmarried girls. Additionally *Phuli* (فُلی), *Siri* (سِری), are other kinds of nose-rings.

Earrings are also of various kinds. The whole side of the ear is sometimes pierced so that a dozen or more little jingling ornaments known as "penakyun" (پینکیون) may be worn. Other ornaments used by Sindhi women are:

6. Burton, R.F., *Sind Revisited*, Part-II, p. 295.

7. Allana, Ghulam Ali, *Lar Ji Adabi ain Saqafati Tareekh*, pp. 116, 117. 406-408.

Baisar	(بَسنَر)	– A nose ring
Has	(هَس)	– An ornament for the neck
Duhiri	(دُھري)	– Ornament with seven or less strings of gold beads for the neck
Har	(هار)	– Necklace
Chandan Har	(چندن هار)	– Necklace
Taeeth	(تائيت)	– Amulet
Kanthmala	(کن مال)	– Necklace
Chindi Tiko	(چندي/تکو)	– An ornament for the forehead
Panra	(پنٺرا)	– Earrings
Dura	(دُر)	– Earrings
Walyoon	(واليون)	– Earrings
Nasbyun	(نسيون)	– Earrings
Jhumka	(جھومک)	– Earrings
Mundi	(مُندي)	– Finger ring
Chalo	(چلو)	– Finger ring
Khiro-wala	(کيرو-ول)	– Finger ring of silver
Churyun	(چوٽريون)	– Bangles
Kangana	(کنگن)	– Bracelets/armlets
Banhin	(بانھين)	– Ornament for the arms
Bundhra	(پنٺٽرا)	– Rings for the toes
Baha Rakhyun	(بھارکيون)	– Armlets
Bazu Band	(بازو بند)	– Armlets
Hatha Gujaryan	(هٿ گجاريون)	– Armlets
Karyun	(کاريون)	– Armlets
Churo	(چوٽرو)	– Big Bangle
Noora	(نورل)	– Anklets

- Pazeba/Panchepa (پانڀڀ / پانڀڀ) – Anklets
 Jhanjhar (جھانڄھر) – Jingling anklets
 Cher/Jher (چير / جهير) – Anklets

The male folk of Sind also wear finger rings, amulets, chains, kari and churo Jogis wear types of earrings that are called “Kewatyun” (ڪيوٽيون), and Walla (والا). Some male-folks of Thar, particularly Kolhis and Bhils, also wear Kewatyun (ڪيوٽيون).

Weapons

The Sindhis are very fond of weapons. They always keep some weapon with them when they go out from home. The common weapons of Sind are:-An Axe (ڪهاڙي), Knife (ڇاقو/ڪپ), Dagger (خنجر), Lath (ڪن), and Gun (بندوق).

The Kolhis use a boomerang (ڪاٺر) as a weapon.

Foods & Recipes

GOOD climate, the meat of birds and fish, fresh milk and butter, and hard work make the people of Sind strong and healthy. They face boldly and patiently the hardships of life. Their daily routine of life, their eating habits, their clothes, and their living quarters reveal nothing but simplicity. They lead a simple life, eat simple food and wear simple clothes. The pattern of their life is the same throughout the year.

A Sindhi is as conservative over food as he is over clothes.¹ Though there have been great changes in the countryside during the past fifty years, especially since the coming of the radio, the TV, metal roads, motor bus, and greater freedom of movement from villages to cities, some changes are inevitable, but these changes have not affected the basic system from which the majority of the population take their nourishment.² The changes that have occurred are mostly in the direction of an increase in the number of tea-shops,

1. Sorley H.T., Op. cit. p. 297.

2. Sorley, H.T., Op. cit. p. 293.

lemonade and coca-cola stalls, even in villages, and in the consumption of biscuits now produced by factories in the country. The consumption of these commodities is usually either a part of travel on short journeys or of passing an idle hour or two in the village with friends.³

The food of the people of Sind is generally very simple. Their common food as described by Arab travellers is "rice" (پیت) with milk.⁴ The agrarian classes eat the grain which is principally produced in the part of the country to which they belong. Thus "Juari" (جوئی) and "Bajri" (باجری) are the staple food of these classes over a large part of the province.

The people of the delta region and in the rice-growing parts of upper Sind, i.e. Shikarpur, Larkana, Jacobabad and Sukkur Districts, eat rice with great relish. The people of lower Sind, i.e. of the districts Thatta and Badin, prefer red rice to wheat.⁵ The well-to-do people do not eat Juari or Bajri at all. *Bajri Mani* (باجری مانی) i.e. Bajri bread,⁶ is sometimes taken by them only during winter, because it is considered to be good for health during the cold weather, especially if it is taken with garlic.⁷

3. Halepoto Nizammuddin, "Hotel and Mandni", an article published in bi-annual *Sindhi Adab*, Vol. 3, No. 1, Jamshoro, Institute of Sindhology, 1979, pp. 72-75.
4. Sayyid Suleman Nadvi, *Arab-o-Hind Taaluqat*, Allāhabad, Hindustan Academy, p. 147.
5. Burns, A., *A Narrative of a Journey to Cabool*, London, 1845, p.9
6. Mani is a Sindhi work which means unleavened cake.
7. Burton, R.F., *Sind Revisited*, Op. cit. p. 303.

Wheat, Juari and Bajri are eaten in the form of "Mani" (unleavened cake). Mani is eaten with vegetables and spices, or curds and whey, or ghee, and sometimes with meat or fish, specially "Palo" (پلو) or "Dambhro" (دمبرو). People of lower Sind, or those living on the bank of the river or the lakes eat fish daily.

Rice is boiled and eaten with some vegetables or fish. Those who can afford it, make *Pulao* (پلو) with meat or fish. Poor people, except those living on lakes, can never afford to eat the flesh of fowl.⁸ The wandering Jats, Rabaris, and other tribes subsist largely on the milk of their camels, while those living in hilly regions (Kohistan) of Sind live on the milk and meat of their goats and sheep.

The diet of upper class people is of course more varied; it includes pulses, fruit, and sweet dishes, as well as more vegetables than the poor can afford. Meat is a daily item of their food. Their dishes are a variant of the pseudo-Persian style and the contents are meat (chiefly mutton), fresh fish, vegetables and fruit.⁹

A drink of warm milk taken after the evening meal, or curd after lunch, is considered beneficial for health. The use of tea is now very common. It is taken at breakfast by most of the people in towns and villages, even in remote areas

8. Postans, T., *Personal Observations*, Op. cit. p. 45.

9. Burton, R.F., *Sind: The Unhappy Valley*, Vol. I, London, Richard Bently. 1851, p. 257.

of Thar desert. Curd is also used at breakfast by many. Bajri bread with butter and sugar is a delicious dish for the people of Thar.

Pala is a special dish to all Sindhis throughout the province. They prepare different varieties of dishes from Pala fish. It is a delicious dish not only for the local people, but even foreign travellers have admired it.

Another special and delicious dish of Sind is wheat bread cooked with coarse brown sugar (ٻڙو شڪر). This dish is called "Busryun" (بسريون) and is taken with great liking.

Still another special and delicious dish of Sind is "sweet rice", which is called "Tahiri" (تاهري) in the Sindhi language. It is prepared by mixing brown sugar (ٻڙو شڪر) with rice. This dish is prepared and eaten especially during cloudy days or during the monsoon season.

A dish commonly served by the Khuwaja (Khoja) community to their guests or on the occasion of marriages, is "yellow rice" or "fish pulau". This dish is not only very delicious but is considered to be a symbol of prosperity.

The people of Jacobabad District are experts in preparing a dish which is called "Sijji" (سجی). It is roasted flesh, which is very delicious. In the Thar Desert, the flesh of wild ducks and other game animals is a favourite food for nomads and for those who are fond of hunting.

The flesh of water fowl and fish is a favourite food of the lake people. All Sindhis, particularly those who live on the banks of lakes, are very fond of the meat of seasonal water fowl and patridges.¹⁰ The food of the people dwelling near Manchar Lake is not only the flesh of fowl and fish. Their favourite fish is "Jarko" (چرکو), i.e. cat fish, which they eat with great pleasure. The peculiar staple diet of the inhabitants of Manchar and other lakes are the roots of "Pabun" (پابن), the water-lily. These roots, called "Beha" (بيہ) and "Lorh" (لورھ) in Sindhi are either eaten raw, boiled or roasted and are greatly relished by fishermen and the people of neighbouring towns and villages. The seeds of these roots, called "Paboro" (پاپورو), are also eaten with great enjoyment. The pollen (پور) of *Pan* (پن) is used for preparing *Boorani* (بوراني) or *Bur* (بر).

The smoking of "biri" (بيري) cigarettes or the "hookah" is very common in Sind. Even womenfolk have the habit of smoking biris. The herdsmen pass their time under a tree or a bush while smoking a biri or chewing betel nuts. In lower Sind and Thar region, betel nuts are also chewed after meals. Now betel leaves are becoming very common after meals or along with biri or cigarette. The people of Sind are also fond of "Bhang" (بنگ) (Indian-hemp). Males and females take snuff (ناس) through the nostrils or rub it on their teeth.

10. Yusuf Mirak, *Tarikh-e-Shah Jehani* (Sindhi Translation) by Niaz Hoomayuni, Jamshoro, Sindhi Adabi Board, 1979 p. 166

Eating Habits and Utensils

Like most people of Asian countries, the people of Sind eat their food with their hands. For taking their meals they sit on the ground, or on a mat. Some people sit on cots while taking their meals. When the whole family takes food together they sit in a circle. In some families, men and women do not take food together. The male members of the family are served meals first. The female members eat after the male members have been served. If any member of the family is away for some time, all of them wait for him. The elderly lady of the family, grandmother or the wife of the head of the family, distributes the meals and young ladies have to serve the meals to other members.

The utensils and other household pots of the people of Sind depend upon their standard of living. In general, the household utensils are made of bronze, copper, or zinc, or of simple or glazed pottery.

Occupation & Economic Conditions

SIND is predominantly an agricultural region. The main occupation of the people is agriculture and there was very little industrialisation in the past. After independence in 1947, some textile mills, sugar mills and cement factories have been set up in Sind, but the dominating occupation of the people of this region of Pakistan is agriculture.¹ More than 80 percent of the population is dependent on it. Most of the Zamindars have now diverted their attention to mechanised farming techniques. Thus they get bigger yields than previously with traditional methods.

After agriculture, the main occupation is trade and commerce. The people in towns and villages are very good businessmen. Some of the other occupations are mentioned below.

1. Sorley H.T., *Op. cit.* 1594, p. 594.

Cattle Breeding

Cattle are the only wealth of the people of Thar,² Delta and Kohistan regions. Cattle breeding is also one of the important sources of income of the people of Sind. Those who live in the villages near meadows subsist on this occupation. They breed cattle and sell them either on the spot, or bring them to the market in big towns and cities, or to marketing centres on the occasion of fairs and festivals. The Rabari, Jats, Jakhras and other tribes earn good money from this business. They live on what they get from the sale of male calves of their cattle.³

Fishing

Some occupations are hereditary. For instance, the occupation of fishing is passed on from father to son among the fishermen (Muhanas) living on the banks of the Indus River, near lakes, and on the sea-shore. In the opinion of Dr Sorely, "There are probably few shores to which fish resort in greater number and variety than the coast of Sind".⁴

2. Allana, Ghulam Ali, Dr., *Lar-ji Adabi ain Saqafati Tareekh*, Op. cit. p. 112.

3. Raichand, *Tarikh-e-Registan*, Vol. II, p. 285 and 406.

4. Sorely, H.T., Op. cit. p. 594.

The river Indus and Manchar, Kinjhar, Haleji and other lakes and the sea-shore contribute to the economy of the province to a considerable extent.

Basket-making and Mat-making

The Muhanas all over Sind are well known in this profession. They weave beautiful mats from high reeds, strong grass and the leaves of "Pan" (پٺ) and "Deer" (قير) which grow on the shores of lakes and on the banks of the Indus River and its canals.⁵

"Pish" (پيش) or dwarf-palm is used for making "rope" (راک), mats, and baskets, which earn good money for those who make them. Reed-woven mats are transported to marketing centres for sale, where they fetch a good price. Many Baluchi tribes earn their livelihood by selling mats made from "Pish" (پيش).

Boat Building

Boat-building is another industry of a section of the people of Sind. The boats made by them are very narrow and light in weight and are rowed with bamboo oars. These boats

5. Panwhar M.H., *Ground water in Hyderabad and Khairpur Division* Hyderabad, Directorate of Agriculture, 1964. Also see: Yusuf Mirak, Op. cit. p. 166.

serve a three-fold purpose: they are used for habitation on lakes and the river; they are used for fishing; and they are also used for transportation.

Arts and Crafts

There is a class of artisans who make their living producing various kinds of craftwork such as weaving, ceramics, lacquer work, plain pottery, leather work, shoes-making, saddlery, ornaments, and wood work⁽⁶⁾. The artisans who are engaged in these different arts and crafts have different names such as Potter (گُنپار), Iron-smith (لوہار), Gold-smith (سونار), Carpenter (واہو), ceramic artist (کاشیگر), "Glazed potter" (کمانگر), Shoe-maker (موچی), Ivory-maker (چوتہ پگر), Painter (نقاش), Calligrapher (کاتب), Weaver (غوری), Spinner (پیمارو), Block-printer (کھنپائی), and Tie and Dye worker (دنگریز).

Most of the work is done by malefolk, but both men and women take part in saddlery, shoe-making, spinning, block printing, and in tie and dye work. The women of Thar and Kohistan are well versed in embroidery.⁷ Their embroidery

6. Withington, *Early Travels in India*, Ed. Foster, 1921, pp. 217-18. Also see: Hamilton, A. *New Accounts of the East Indies in Pakistan's Travels*, Vol. VIII, pp. 304-9.

7. Raichand, Op. cit. Vol. II, p. 411. Also see: Allana, Ghulam Ali, Op. cit. p. 128. Also see: *Census Report of Thatta*, Karachi, Ministry of Home and Kashmir Affairs of 1961, pp. 1-15 and 16-21.

work has been appreciated in the international market. The appreciation of their art has led some businessmen to establish centres where these handicrafts are sold at a good price.

The main profession of the Maheri clan of the Jat tribe is weaving "farasis" (فراسی) from camel hair. These mats have a good market. The womenfolk of Maheri do most of this work in their homes.

The womenfolk of weavers and printers at Halla, Tando Mohammad Khan, Matiari, Nasarpur, Umerkot, and Mithi, also contribute and help their menfolk. The Hindu ladies of Thar, particularly of Umerkot, Mithi, Ghulam Nabi Shah and Hathungo are very good printers and tie and dyers. They are very helpful to the male members of their families.

Labour on Daily Wages

Seasonal immigrants from unirrigated areas, such as the Brahuīs and Palaris, arrive soon after they have harvested their monsoon crop. They come to work at the time of cotton picking and paddy harvesting. Most of the labour remains until the wheat harvest is over. The grain and cash earned by them in the irrigated areas supplements their meagre means of livelihood.

The Brahuīs arrive in Sind from the hilly areas of Baluchistan during the winter season and return as soon as winter

is over. They are mostly labourers, camel drivers and artisans.⁸

The Bhils, Kolhis, and Bagris are very hard-working cultivators and farmers. They are scattered throughout Sind and work as farmers. Those who live near the big cities and towns work as labourers for daily wages. The Odas, Karyas and Bazigars are also very hard-working people and are good in their profession.

Faiz Soomro has noted that "The Lunds of Dadu District ply camels for hire, and the Kappries (Marris) of Tharparkar graze sheep and goats. Most of the Baluchis located in western hills and in the "Kacho" gain their livelihood from their flocks and herds rather than from land, which in those tracts is un-irrigated."⁹

Transportation

The camel is the only means of transportation in the Thar desert. As already stated, a section of the population lives from the transportation of goods on boats, camels, bullock carts, trucks, and buses. They earn their livelihood from this profession.

8. Faiz Mohammed Soomro, Op. cit. p. 57.

9. Faiz Mohammed Soomro, Op. cit. p. 57.

Government, Semi Government and Private Service

A large number of people in Sind work in Government, semi-Government, autonomous and private organizations in various capacities. In most of the important towns and cities very few Sindhis are employed in trade and commerce. They work there in offices as officers, clerks, teachers, doctors, nurses, compounders, and peons and also in Police. They support themselves and their families with the salaries they get. In general, the people of Sind are happy with what they get from their occupations and never grumble about more money.

Religion

THE history of Sind records that the people of the Indus Valley have always been religious. From the civilization of Mohen-Jo-Daro, the traces of animal worship are abundant. It appears that some of the animals, specially the bull, were considered as vehicles of gods and goddesses.¹ There are many examples where the limbs of the bull and the tiger are frequently represented. A composite beast with a human face has the trunk of an elephant, the horns and fore quarters of a bull, and hind quarters and tail of a tiger. The goat, the crocodile, the dove, the cobra, the pipal tree, the swastika and the cross also seem to be associated with the religion of the Indus Valley people.² Beliefs in amulets and talismans are also evident from the findings of Mohen-Jo-Daro.³ Asko Parpola is of the opinion that "Saivism was the dominant religion of the people of Mohen-Jo-Daro and other parts of the country in all ages of history."⁴

-
1. Asko Parpola and Simo Parpola, *Further Progress in the Indus Script Decipherment*, Copenhagen, Scandinavian Institute of Asian Studies, 1970, p. 33.
 2. Ibid.
 3. Ibid.
 4. Ibid, special publication No. 3.

Sindhi society today is almost totally a Muslim society. People of Sind are religious-minded, whether they are Muslims or non-Muslims. The non-Muslims can be divided into the following religious classes: Hindus, Christians, Parsees, Qadyanis, and Jains.

After the arrival of the Aryans, the Hindu religion was accepted by the people of Sind. But before the Brahman rule in Sind, the rulers of the Rai Dynasty were followers of Buddhism and the population of Sind was mostly Buddhist.⁵ Under Brahmanic rule a major part of the population followed the Hindu religion, and at the time of the Muslim conquest of Sind, the people of this region were the followers of both Buddhism and Hinduism.

After the conquest of Sind by Muslims, a major part of the population accepted Islam as their new religion. They observed Islamic principles and adopted Muslim names, with the result that many Arabic words poured into the word stock of the Sindhi language.

The missionaries of Islam and their teachings brought a revolution in the ideology of the people of Sind.⁶ They brought the message of Islamic mysticism. Thus a Murshid or

5. Ali Kufi, *Chachnamal*, Hyderabad, Sindhi Adabi Board, 1954, p. 23. Also see: Burton, R.F., *Sind Revisited*,
6. Elliot, H., *History of India*, Vol. I, London, Trubner & Co., 1871, pp. 465-6 and 468.

a religious man of outstanding personality and piety was surrounded by thousands of disciples and followers. In Sind, "Murshids" are commonly known as "Pirs". The Pirs are highly respected in Sind. In addition to the living Pirs, the tombs of the expired Pirs are innumerable in Sind. Makli Hills, Rohri and other places possess the shrines or the tombs of Pirs, Saints and Sages.⁷

The influence of Sufism on the people of Sind, Muslim as well as Hindu, has been tremendous. The non-Muslims pay visits to Muslim shrines, and most of them are followers of Muslim Sufis and Saints. Hindu-Muslim unity and brotherhood through Sufism is a marvellous phenomenon in Sind. The Sufistic and Vedantic and Baghti message of Sindhi saints in the form of poetry is sung and recited by both Muslims and Hindus. The Sindhi Hindus throughout the world love the songs of Shah Abdul Latif of Bhit, Sachal, Rohal, Bedil, Sami, Bekas, Saim Qutub Ali Shah, Misri Shah and other Sufi poets of Sind. They recite them as their spiritual songs on the occasion of their religious ceremonies, festivals, and the congregation of "Sat-Sang".⁸

7. Mushtaqur-Rehman, *A Geography of Sind Province of Pakistan*, Karachi, The Karachi Geographers Association, 1975, p. 60.

8. *Sina and its Sufis*.

Hindu Religion

According to Dr. Thakur, the principal religion of the Hindus of Sind is the Indus cult.⁹ In his opinion, the Indus River, which created and sustained the valley had by its periodic inundation assured the people of a regular food supply. The corn festival (Ekhana), which dates back to the origin of barley cultivation, was celebrated to revive the barley crop from the sacred body of the river god twice a year: one with the retreat of floods, and the other with the rising of the Indus waters at the start of the local year. Both festival days were celebrated throughout Sind on the banks of the Indus with processions and large fairs. With the introduction of cultivation, the household articles which were necessary for storage and preparation of corn, namely the granary (Gundro گندرو), the winnowing fan, the pestle and the cleaning pot "Ukhri" (اُکھری), and the sieve and the grinding mill (چنبد) were raised to the status of household gods and worshipped along with the river god during the performance of birth, marriage and funeral rites. The river god from its abode in the deep waters was believed to have created the universe and transmitted life into it through the lotus plant arising from its navel and finally destroyed it by its vast inundations which frequently swept the settlement of the Indus Valley people.¹⁰

9. Thakur, U.T., *Sindhi Culture*, Bombay, University of Bombay Publications, Sociology series, No. 9, 1959, pp. 19 and 20.

10. Thakur, U.T., Op. cit. p. 192 & 20.

Dr. Thakur further states: "The Indus was always worshipped in the form of water and light. The earliest representation of the Indus god was made in the form of a human deity, sitting over the fish floating on a water lily." He was ultimately identified by Muslims as "Khawaja Khizr" خواجہ خضر and by Hindus as "Darya Pir" (دریا پیر). Huge fairs on the banks of the Indus were held every year on the Hindu New Year's day. The day was celebrated with processions of "Chhejj" (چھج), and the inundation dance with lights installed in a river temple known as "Bahrana" (بھراٹ).

Muslim Religion

The Muslims of Sind are very religious-minded people. While greeting a Muslim friend or a guest, they utter the words (بِسْمِ اللَّهِ), which means "In the name of God" but signifies that "you are welcome in the name of God."

They utter these words not only when they are meeting but also at the beginning of every work. For instance, when starting to eat their meals, distributing anything or counting money they say "بِسْمِ اللَّهِ"; so much so that instead of counting number one, they begin by saying "بِسْمِ اللَّهِ", then they say two, three, four, and so on.

If a child stumbles or falls, the mother, sister or other lady relatives would unconsciously utter the word "بِسْمِ اللَّهِ".

Although the people of Sind observe all the rites and rituals of Islam, some follow the customs and ceremonies which are not Islamic, or it may be said that these are pre-Islamic. In the opinion of Burton: "The Muhanas, though they keep up regular mosques and places of worship, with Pirs, Mullas, and all the appurtenances of devotion, but the river Indus is adored by them under the name of 'Khawaja Khizr' and is periodically propitiated by offering rice in earthen pots covered with cloth."

The Hindus of Sind are also "Nanak Panthis". The Menghwars believe in the shrine of "Ram Dev" (رام ديو) and "Pir Pithoro" (پير پٿورو) as their religious centres.¹¹ The Bhil tribe worship "Bapu" (باپو) as their deity.¹²

RITES & RITUALS

To help man understand his purpose or significance in the scheme of things each stage of his life is marked by a ceremony. These ceremonies begin as soon as a child is born, and throughout his life he experiences their rich symbolism. Besides, they provide relatives and friends a wonderful opportunity for enjoyment and merry-making.

11. Raichand, *Tareekh-e-Registan*, Part-II, Hyderabad, p. 237, Also see: Ibid, *Pir Pithro*.

12. Ibid, ref. (1) p. 131.

Ceremonies connected with the various stages of human life like birth, marriage and death, amongst all sections of the Muslims of Sind are essentially the same. Some customs of pre-Islamic days have still been retained by many Muslim tribes. The most important customs of the people of Sind are: naming the new born child, akiko, circumcision (Tohira or Khatno), betrothal, marriage and death. A short description of these customs is given below.

Naming

Immediately after the birth of a child, the father, or in his absence an uncle or other elderly relative, recites in the new-born child's ear the words of the call to prayer beginning with **الله أكبر**, i.e. "God is great," in order that the name of God may be the first sound the baby hears in this world. Immediately after that, the father or the relative who recites the "call" gives the baby its name.

According to the Hindu faith, when a child is born, the fact of the birth is communicated to the family Brahmin (the Priest), who notes the exact time so that the child may be properly named.¹³ It is a practice in some places not to name the child on the birthday, but on the 6th day after birth which is called "Chathi" (چٹھی). Even in some Muslim communities, like the Khojas, this custom is followed and the name of the child is given on the 6th day.¹⁴

13. Thakur, U.T., Op. cit. p. 16.

14. Allana, Ghulam Ali, Dr., an article "Khuwaja Jamait Ji Tanzeem", published in monthly *Nain Zindagi*.

Akiko

On the 7th, 14th, 21st, or on the 40th day after birth, the child's head is shaved with some curious ceremonies which appear to be symbolic of a sacrifice of atonement. Goats are sacrificed and their flesh is cooked and distributed among relatives and friends, but the bones are preserved unbroken and solemnly buried in a selected spot along with the hair of the child. The hair is first weighed against silver or gold, which is given in charity. The relatives present at the ceremony turn money held in the hand round the child's head. This custom is called "Ghor" (گھور). The money collected as "Ghora" is given as a reward to the barber.

Circumcision

This ceremony is performed either just after the birth of a male baby or on the 6th day after his birth. The circumcision may also take place when the child has grown to boyhood.

On the day of ceremony, the boy is dressed in fine clothes, garlanded and taken round the town on horseback in a procession of relatives. A team of "Manganhars" (مغانهار), drum beaters, is invited to play Shahnai (شہنائی) and beat drums on the occasion. After the procession, the rite is performed by a barber in the presence of relatives and friends. The barber's reward (لہج) is placed by the father of

the child under the boy's right foot, in addition to which he (the barber) gets the boy's clothes and the whole or a part of 'Ghora' (غُورَا) which the relatives and friends have turned round the boy's head for good luck.

In some tribes, there is a curious custom that the mother stands anxiously with a millstone (چنبد) on her head while a male relative pours water on it to avert mischance during the operation, i.e. circumcision (طهر).¹⁵ In some other tribes the mother stands in a tray full of water with a millstone on her head, until the circumcision ceremony is over. In some communities, instead of the mother, the father stands with his feet in water and a copy of the Holy Qur'an on his head, until the ceremony is completed.

After seven days, the father arranges a feast for relatives and friends. Every guest presents some money as "Pahat" or "Puo" (پَہت/پوؤ) which enables him (the father) to recover the expenses.

15. Sorley, T., *Gazetteer*, Op. cit. p. 302.

Beliefs & Superstitions

EVERY man and woman plays his or her role in life in a responsible manner. Customs and superstitions help him or her against some of the doubts, fears and confusions in life..

A study of stylised motifs of birds and animals in Sindhi embroidery, bead work, stone and wood carving, and printing on fabrics, provides the details of Hindu mythology as well as the mythology of other religions, faiths or superstitions. For instance, in the embroidery of Thar desert on the eastern side of Sind, adjoining Indian Rajasthan, the motifs of peacock, camel, Tulsi plant, pipal tree, human figures, and triangular shapes representing mountains or sand dunes are very common. According to their mythology, the peacock is a sun bird and is a symbol of longevity. When the peacock is depicted on the peak of a mountain or a sand dune, it represents the symbol of prosperity and success. Similarly, the figure of a camel is a symbol of longevity and success. Thus the figures of animals and birds, and the motifs of the *chakara* (wheel) and geometric and floral designs indicate the period of history and the mythology behind the particular motif.

Most of the rituals are indigenously based on the phenomenon of inundation and partly on old beliefs and superstitions. The advanced sections of the society have simplified their rituals and given up many rites and ceremonies which are observed among rural people.

In every community, there are people who believe in good or bad omens. The people of Sind appear to have inherited all the common superstitions of the human race. They have retained most of the customs of pre-Islamic days, which were being observed by their forefathers throughout that period.

The first in the system of rituals is the fertility rite which ensures the perpetuity of succession in the family. These centre around marriage time, for many of the marriage rites are connected with fertilization.¹

It is a common practice to hang an onion or spray Neem leaves at the front door of the house to avert evil. In a marriage procession, the bridegroom is led to the bride's house on the back of a mare to bring fruitfulness to the new family. As soon as the procession reaches the bride's house, the youngest brother of the bridegroom or some other male child is seated behind the bridegroom, before he gets down from the mare. The practice is meant to ensure that the first child will be a male.²

1. Thakur, U.T., *Sindhi Culture*, Op. cit. p. 164.

2. Ibid.

The practice of breaking a coconut is a symbol of fertility for the bride. The very fact that all the women wear rose-coloured clothes during the ceremonial period of marriage shows that the red clothes, which are symbolic of fertility among the Sindhis, act as fertility charms.³

The new-born baby's eyes are lined with colirium (Surma سوما) and a small "Surma" dot is applied on his forehead to ward off the evil-eye. Superstitious parents often tie a black string around the infant's neck or wrists. Since a black mark is commonly regarded as a blemish, the belief is that both the black dot and black string will outwit the evil-eyed one into thinking that the baby is unattractive. The evil eye, in fact, is widely feared. Sindhi mothers, to avert the evil eye, leave their children unwashed and disfigure their ears and nose or apply some black stuff on their pretty little cheeks. Grandmothers are always worried that their darling little grandchildren will be smitten by it.

In some tribes, a name for the baby is not selected until the baby has actually arrived on the scene. This also derives from the primitive superstition that one must not tempt fate.

It is partly superstitious but mostly sentimental that the first garment of an expected baby should be made from an old shirt of the grandfather-to-be. An old garment is not likely to tempt fate. Besides, some of the grandfather's fine attributes will, it is piously hoped, be passed on to the infant when he wears the garment made from the old man's shirt.

3. Ibid.

The howling of a dog and hooting of an owl bode evil to a family and their house. The sight of a shoe upside down fills them with apprehensions. If a cat licks its paw and washes its face, they believe that a friend or a guest is coming to visit them.

While going out for any work or on any business, if one passes a corpse, he thinks that good luck is awaiting him; but if one meets a sweeper or a sweepress, he will come back and think that he won't be successful.⁴ As one leaves home and meets an old man with a white head, it is a bad omen. If one meets a person with an empty water pot or any other pot, one would avoid passing by his or her side, but if the pot is full of water, one would touch it.⁵ As one gets started and remembers that he has forgotten something, and returns, it is a bad omen to proceed for the same work. As one starts and his turban, shirt or trousers get stuck on anything, it is considered to be a warning against proceeding any further.⁶

While travelling, if one sees a fox on the way, it is a good sign. While going on a journey, it is a good omen to hear a partridge crying on the left hand side in the forenoon, and on the right hand side in the afternoon. It is a bad sign if it is otherwise. While going out for some business, if one sees

4. Aitken, E.H., *Gazetteer of the Province of Sind*, p. 218. Also see: Ghulam Ali Allana, Dr. *Lar Ji Adabi ain Saqafati Tareekh*.

5. Baloch, N.A., Dr., *Rites Ritual, Ceremonies and Superstitions*, Hyderabad, Sindhi Adabi Board, 1978, p. 11. Also see Aitken, E.H., *Gazetteer of the Province of Sind*, Op. cit. p. 218.

6. Baloch, N.A., Dr. Op. cit. ref: 2, p. 11.

a snake on the right hand side, or a donkey or an ass on the left hand side, he is sure to meet with success.⁷ A shopkeeper will never sell salt or fuller's earth (میت) after sunset.⁸ Elderly persons always forbid their household members to see a mirror after sunset. They also advise them not to cut the nails of their fingers after sunset. It is believed that if one cuts his or her nails at night and throws them on the ground a quarrel is likely to take place in their house.

If one feels an itch in the palm of one's hand, it is believed that he or she will get money from someone. A hiccup shows that some dear friend is thinking of him or her. When he or she recollects friends and relatives one by one, the hiccup will stop as soon as the right one comes to his or her mind. When one hears a bird screaming in the sky, they think that it is going to rain. If anyone stiffen the cot after sunset, it is believed that he will have only daughters and will never have a son. People believe in lucky and unlucky days, and are fond of astrology. They, therefore, often refer to the stars. A man who puts oil in his hair or wears clean clothes on Tuesday, they think that he will shorten his life. Anyone who will take a bath on Saturday, they believe that when he dies, very few people will come to take his dead body to the grave.⁹ While shifting from one place to another, people are careful about the day of the week. On Friday they will start

7. Ibid.

8. Allana, Ghulam Ali, Dr., "*Lar Ji Adabi ain Saqafati Tareekh*, Jamshoro, 1918, p. 146.

9. Baloch, N.A. Dr., *Rites Rituals Ceremonies and Superstitions Introduction*, Jamshoro, Sindhi Adabi Board, 1978, p. 6.

only in the afternoon. No marriage can take place on Saturday, Sunday or on a Monday. To pay a condolence call, Thursday is supposed to be a good day, but Wednesday and Friday are unlucky days for the bereaved family.¹⁰

While proceeding on a journey, in a particular direction, the day and the "stars" are to be considered and consulted with the aid of an elderly person, or a religious person, who can read and understand the stars. The person who is consulted will not advise anyone to proceed on a Saturday or Monday towards the East, on a Thursday towards the South, and on a Tuesday or Wednesday towards the North. On Friday one should not go anywhere before offering the Friday prayer or before noon. People also count the days of the moon. In the last days of the lunar months, they will not move to a new place. They believe in dreams, and the interpreter of dreams is given gifts. People also believe that if some verses from the Holy Qur'an are recited or kept with one embodied in an amulet, one will be saved from evil spirits. According to their beliefs, eclipses are dangerous, especially for unborn children. Therefore, an expectant mother is advised to go to bed and lie still during the time of an eclipse, lest any thoughtless act, such as mending a pen, or cutting a stick or onion, should leave permanent scar on the expected offspring. Their superstitions are mostly about spirits, Jins, and fairies. Spirits haunt graveyards, while the fairies, on moonlit nights, cast their shadows on children or on brides or on anyone wearing bright coloured dress. The

10. Baloch, N.A. Dr., Cit. p. 6.

means of averting these and other malicious influences are, among the Muslims, the recitation of verses from the Holy Qur'an. Appropriate verses may either be recited or embodied, in an amulet which is worn around the neck.

In the case of small pox, ignorant people, including some Muslims, call a Hindu woman to sing a particular song to heal the patient, because it is believed that small pox is a Hindu diety.

Tomb worship is also very common in Sind. Most of the people of Sind believe in the influence of deceased Pirs. A mother who has lost her previous child will take her new infant to the tomb of some saint and get the child's head shaved and leave baby's hair as an offering. A tree near the tomb is found hung thick with multi-coloured little bags of hair.

The Mohanas, who have a superstitious regard for the Indus River, wear blue coloured sheets of cloth with white spots on each corner. A great fair, in honour of the river god "Udero Lal" (اُڏيرو لال) takes place at a village called "Jahejan-Jo-Goth" (جھيجن جو ڳوٺ) about ten miles from Nasarapur, on the first day of the month of "Chait" (چيٽ).

Customs & Ceremonies

Marriage Customs

IN Sindhi society it is shameful for a girl or a boy to express the wish to get married. Marriages are arranged by parents or relatives, who select the match for their children. Marriages are encouraged among relatives or within the tribe. The ideal match for a young man is to marry his first cousin (the daughter of his father's brother), failing which he will turn to a second cousin. If there is no girl among the relatives, then he will marry a girl from his clan or tribe. In other words, endogamy is practised in Sindhi society. Exogamy is found occasionally.

A Baluch of position may often marry a Brahui or a Sindhi woman, but even the poorest Baluch will not give his daughter in marriage to a non-Baluchi.¹ If marriage cannot be arranged with relatives or within one's own tribe, then

1. Faiz Mohammad Soomro, *Op.cit.* p. 56.

marriage outside one's tribe is arranged. However, no self-respecting father will allow his daughter or his son to get married in a tribe which is socially below his own. The daughter of a Sayyid can marry only a Sayyid.²

There is also a custom of arranging the betrothal of a boy or a girl in their infancy. It is also a custom to arrange the betrothal of children before they are born. Sometimes the age of a bridegroom is 6 years old and that of a bride just 10 years old, and sometimes it is vice-versa.

Marriages are also arranged on an exchange basis, or sometimes on a cash payment basis. If a father has three daughters or more, he will either not get them married, or he himself will marry three more wives in return for his daughters. Sometimes a girl he gets in return for his daughter is even younger than his own youngest daughter. Some parents of a girl take money for their daughters. Some tribes, particularly Pathans, Brahuis, Mohanas, and Machis, sell their daughters to the highest bidder.

Usually, a proposal is sent to the girl's parents through a woman. When the woman is assured by the parents, then some male relatives from the boy's side are sent to the girl's father with the proposal. When the proposal is accepted, the official announcement is made by the two sides before a

2. Nowadays, some Sayyids have given their daughters in marriage to non-Sayyids, but it is not liked at all.

gathering of relatives. Then on an appointed day the bridegroom, with his father, mother and a family party comes to the bride's house with sweetmeats, presents and clothes. The men from both sides sit at one place and the women sit in another room. The woman who first conveyed the proposal takes the presents, sweetmeats and a pot of milk to the bride. The milk and the sweets are then served among the participants in the ceremony. After the ceremony, the "Dua" (دعا) is recited and prayers are offered for the happy life of the couple. Then the nose of the bride is pierced for the nose-ring which will be presented by the bridegroom. She will wear it at her wedding. This custom is called betrothal. In most tribes women do not wear nose-rings, but they wear a small ornament called "Siri" (سِرِّي).

MARRIAGE

After the betrothal, both the families continue to exchange presents. Although it is considered a dishonour to break off the match, matches are sometimes broken off when there is conflict between the families. The wedding date is fixed by the parties in consultation with each other. After fixation of the date of the wedding, a party of "Manganhar" (مَنگنهار) will play drums at the doors of the bride and the bridegroom. The following are the ceremonies connected with a marriage.

Wanvah (وَنْوَہ). The bride is kept confined within the four walls of the house for a whole month before the wedding. A week before the event, the beautifying of the bride.

begins. This custom is called "Wanvah". In the words of Burton: "She keeps to her own room or a corner of a room, wearing a veil sent by the bridegroom and is fed on "Churo" (چورو), an unleavened cake of wheaten flour made into dough with clarified butter and mixed with "Gur" (گڑ), brown sugar, a billious mess, popularly supposed to increase the delicacy of the skin."³

Massage. A trustworthy woman — previously, it was the local barber's wife arranges a daily bath for and massages her with wheat flour and mustard oil, which is called "Pithi" (پینی). She blackens her eyes with "Kajjal" (کجل/lamp black), dyes her lips with "Musag" (مساک/walnut bark), and her palms and soles with "Mehndi" (مہندی).

Nikah. On the wedding day, the bridegroom is groomed by his friends and relatives, and is dressed in clothes presented by the bride's father. The bride is dressed in the clothes and ornaments supplied by the bridegroom. The bridegroom is taken on horseback in a procession to the bride's house where the ceremony of "Nikah Khawani" (نکاح خوانی) is performed.

On the occasion of "Nikah", two of the nearest kins from the bride's side take part as "Vakils," or official witnesses. They come to the bride and ask her whether she accepts to be married to the bridegroom. When the "Vakils" return and express the willingness of the bride, the Nikah Khawan performs the "Nikah" rite. After that the bridegroom is taken

to a room where the ladies perform other customs and ceremonies.

In the Thar (desert) area it is a custom for the bridegroom to give a small gold ornament to the bride as a good omen for the marriage. The bride's family gives a woollen "Loee" (لوي) or a "Khatho" (كثر), i.e. a light woollen blanket in exchange.

In the same (Thar) area, the bridegroom generally wears a "Godh" (گود), a kind of "Shalwar" (شلوار), i.e. baggy trousers, in the case of Muslims, and a "Langotee" (لنگوتي) in the case of Hindus. But a red-coloured turban is invariably worn by every bridegroom. The bride wears a brief tight-fitting blouse and a big skirt with lots of "gathers" (ستر) reaching down to the ankles.

The bridegroom in the "Menghwar" (مينگھوار) tribe keeps on his shoulder a printed cloth called "Maleer" (ملير) which has embroidered corners. This cloth (ملير) is given to him by his in-laws.

On the eve of the marriage, the mother or a sister of a Hindu bridegroom ties a "Rakhri" (راکھري) (a wrist band of multi-coloured cotton strings) round his wrist. At the time of the ceremony of "Rakhri" (راکھري) binding, all the girls of the family fuss around the bridegroom; tease him, and pamper him, because he is the lord on this occasion. For the time being, he also considers himself to be the lord of the world.

Breaking of "Dakhani". The bridegroom is also asked to break the earthen lid (ڍڪڻي) of a Jar (ڍڪي) with a single kick of his heel.

"Nekhethi". After all the marriage customs have been completed, the bridegroom takes his bride home in a procession with a local orchestra, either on camelback or in a bullock cart decorated with red cloth or Ajrak. This custom is called "Nekhethi" (نيڪهتي), which means "the departure". The scene of the bride's departure from her home is traditionally a sad one, and usually the bride's mother, father, other members of the family and relatives burst into tears as the bride sets off for her new home.

After the marriage, the bride is expected to visit her parents every Friday until her first child is born.

Divorced or Widowed Women :

A divorced woman or a widow is allowed by Sindhi Muslim society to marry again, and there is no bar on the marriage of a divorced woman or a widow. But in Sindhi Hindu society it is forbidden.

Death

When a Muslim is near death, a few drops of honey or Ab-e-Zam Zam (آب زم زم) are dropped into his mouth and the

relatives standing around him read appropriate passages from the Holy Qur'an, and pray for the forgiveness of the soul. After death, the eyes and lips of the deceased are closed and then the body is carefully and thoroughly washed by a "Ghassal" (غسال) or a Mulla. After the wash, the body is wrapped in a "Kafan" (كفن). Rose water and perfumes are sprinkled over it, and it is laid on a bier, a copy of the Holy Qur'an being placed near its head. The bier is carried to the burial ground by the nearest kin, other relatives and friends of the deceased.

In Sind, the female relatives of the deceased mourn in a typical style which is called "پاسر کیٹ" in Sindhi.

Festivals & Recreation

Sindhis are a happy and pleasure-loving people. They indulge in various forms of recreation and relaxation. They whole-heartedly celebrate the fairs and festivals at shrines. They are fond of listening to music and epic poems, and enjoy taking part in folk dances. They also take an active part in games and sports.

Muslims and Hindus celebrate their festivals with great gusto. The festivals can be classified as seasonal festivals, religious festivals and cultural festivals. Celebration of festivals and active part of the people in them make their life happier. Some of the festivals are related to the changing of the seasons. Every new season brings something new, therefore, the coming of a new season is celebrated. For instance, in the monsoon season, the coming of rain is celebrated with songs by children throughout Sind in general and by the people of Thar desert in particular. When water starts flowing in the canals, the villagers welcome its coming by playing drums in a procession and follow the current for a long distance. They put dried coconut (قَوْنَج), "misri" (مِسْرِي), cardamom (اِيلَاجُون) and money in it as an offering.

Another major festival is celebrated on the occasion of harvesting the rice crop.

When pala fish is caught for the first time in the season the fisherman brings it as a gift to the person whom he considers as his chief, or a respectable man of the village. In return, the fisherman gets a reward from the person to whom the gift is given.

Muslim Festivals

The religious festivals celebrated by the Muslims in Sind are: Id Milad-un-Nabi, Shab-e-Barat, Idul-Fitr, and Idul-Azha.

Ashura is observed as an occasion for mourning the martyrdom of Hazrat Imam Hussain, the son of Hazrat Ali. All sects observe Ashura.

Hindu Festivals

Hindus celebrate the following festivals:

Diwali. It is called "Diari" (ديارى) in Sindhi. This festival involves the worship of Vishnu, his wife Lakshmi, the goddess of wealth, prosperity and splendour, and Saraswati, the goddess of learning. The Hindus decorate and illuminate their houses on this occasion, set off fireworks and make a lavish distribution of sweetmeats.

Maha-Shivratri. This festival is celebrated on the 14th day of the dark half of the month of Mangh (مانگھ /January-February). It is a great day for the votaries of Shiva. They repair the temple, sprinkle water and flowers on the ‘lingam,’ and observe a fast and take a bath in the river or sea.

Holi. Holi is the most popular of Hindu festivals and occurs at the time of full moon of “Phagan” (ڦڳڻ /February-March). It is happily observed in Sind with enthusiasm. The main feature of this festival is “Gulal” (red powder and the liquid made from it), which is freely splashed by the worshippers on each other and on the images of their god.

Thadri. This festival is peculiar to Sind only. It is observed by all classes of people. The women celebrate it by attendance at the temple of Devi and by eating sweet cakes (ڦلا) baked the previous day, and men by gambling. It falls on the 7th day of “Sawan” (سانوڻ /August).

Cheti-Chand (چيتي چنڊ). The first day of the Sindhi month “Chet” (چيت) is observed like a new year. This festival is celebrated specially by Darya Panthis (دريا پنڻي). They hold a fair at the shrine of Udero Lal (اُڌيرو لال /Zindah Pir) on this day.

Gokal Ashtmi or Janam Ashtmi. This festival is celebrated on the birthday of Shri Krishna.

Dasahro (دسھرو). Dasahro is celebrated on the 10th day of the Sindhi month “Asu” (اسو). This is the day on which

Shri Ram Chandra showed his devotion to "Durga Devi" before setting out to recover his wife Sita (سیتا) from Ravana (راون).

Besides these festivals, the Hindus go to many places for paying homage (یاہت). For instance, they go for pilgrimage at "Hanglaj" (هنگلاج) in Baluchistan, "Sadhbelo" (سادہیلو) near "Sakhar" (سکر), and Rohri (روهري).

Fairs

The people of Sind are fond of attending fairs at different shrines in Sind and the shrine of Shah Bilawal Noorani in Baluchistan. Important amongst these are: Lal Shahbaz Qalandar at Sehwan, Shah Abdul Lateef of Bhit at Bhit Shah, Sachal Sarmast at Daraza, Makhdoom Nooh Sarwari at Halla, Abdullah Shah Gazi, Pir of Ranipur, Udero Lal, Pir Pithoro, Ghous Bahawal Haq of Multan, and Shah Inayat at Jhok. In addition, Rajbi Id at Pir Jo Goth is also celebrated with calm and dignity.

The educated class in villages and towns, besides attending fairs, take part in games and sports. They play cricket, volley ball, lawn tennis, chess, dice, and many other games.

In towns and large villages, cinema houses are also a source of entertainment for the people.

Games and Sports

The people of Sind take an active part in games and sports from their childhood. At school, the children play cricket and football. Outside school, they play indigenous games such as kite flying (لَفَتَر), marbles (گولیون), and spinning the top (لافَتَن). Girls of a young age play “Let Kabootar” (لیت کبوتر), “Chanhar” (چنہتر), and other games.

Favourite games in villages are: Balhoro (بلہارو), Wanj-hawati (ونجھوٹی), Iti-Dakar (ایتی ڈکر), Daka Chuma (ڈاک چُر), Kodi Kodi (کُوڈی کُوڈی), and Malaha (مَلہ) which is a kind of wrestling peculiar to Sind. Malakhiro (ملاکھرو) matches are held on Fridays or on Id and other festivals. They are a special feature of attraction at fairs held near the shrines. It is the favourite game of villagers, and all classes of people take part in it.

In upper Sind, the “Bullock-Cart” race (جُودھ) is very common. On the occasion of fairs at shrines, horses racing (گھوڑا دوڑ), dog and bear fighting, and dog and pig fighting are also very common features. Their horses, says Hamilton, are small, but handy and swift.¹ Riding of horses and camels is also a very popular sport in Sind. Sindhis teach their horses and camels to amble in a peculiar way that is very suitable the rough surface of the country with its dusty tracks. The

1. Sorley, H.T., Shah Abdul Lateef of Bhit, Op. Cit.

horse show at Jacobabad is an annual feature arranged by the district administrative authorities with financial aid from the provincial government.

Cock fighting, partridge and quail and ram fighting are also common games in Sind. These games bring the excitement of gambling and are a source of popular amusement for people in villages.

Among the indoor games, chess (شطرنج), which is said to have been invented in Sind,² is popular. "Dharo" (دھرو) or "Chaupar" (چوہڑی), a game played with dice on a board or on a piece of cloth, is also common. Besides these cards, Natuan (نوتن), ti-tan (تیتن) and other indoor games are very common.

Hunting (شکار)

One of the most amusing games played wholeheartedly by landowners (Zamindars) and other affluent people is "Shikar" (hunting).³ These people keep "Shikargahs" (game reserves), maintain lakes, and tame animals and birds for their recreation. In the opinion of Postans, "Sind may be

2. John Marshal *Mohen-Jo-Daro and the Indus Civilization*, Op. cit. p.

3. Pottinger, H. *Pottinger's Travels in Baluchistan and Sind*, London, Longman Hurst, 1916, p. 52.

said to be one of the large hunting reserves".⁴ The Talpur rulers (1783-1843) and their children, British officers, and big Zamindars were particularly fond of hunting. They had their own Shikargahs. After the land reform from 1958-1968 and after, Shikargahs have officially been banned. In the times of the Kalhora kings (1700-1783) it appears that the best Shikargahs were not by the banks of the Indus. During the days of Talpur rule in Sind (1783-1843), the Shikargahs or game reserves on the banks of the river were places of inviolable sanctity. The Shikargahs, says Dr. Duarte:

"These were extensive tracts of land specially set aside for the breeding of wild animals for the purpose of Shikar. Each Shikargah covered an area of some twenty to thirty miles. Not only were fertile districts depopulated and villages razed in the making of these reserves, but the exclusive right of the Mirs to all game within and in the neighbourhood of Shikargahs was enforced by the servant gaming laws."⁵

In the words of Postans: "The Shikargahs were so strictly guarded that it would have been easier to have gained access to their harem..."⁶ Rulers spent most of their time at this game. They also invited friends and officials to participate in it.

4. Postans, *Personal Observations*, p. 221., Also see: Chaklani, S.P., *Sind Ji Iqtasadi Tareekh*, Hyderabad, Sindhi Adabi Board, 1956, p. 58. Also see: Burton, R.F., *Sind Revisited*, Op. cit. pp. 71-72.

5. Duarte, Adrian Dr., *Sehwan and Other Sketches of Sind*, Karachi, Elite Publications, p. 8.

6. Postan, *Personal Observations*, Op. cit. p. 220.

Deer, antelope, hares and foxes are the wild animals generally hunted by the people of Sind. They hunt them with dogs, leopards, and a small furious creature called "Shoo-goose". They also use guns for Shikar.

The Mohanas and other people living near river or lakes who possess no guns with which to shoot aquatic birds have developed a technique of their own. They use a stick, a spear, decoys, or a skilful method of catching ducks by hand on water.

Falconry or hawking has also been practised in Sind with great skill. Wealthy Zamindars were devoted to falconry. Many varieties of hawks and falcons were tamed by them. Nowadays falcons are tamed very rarely in Sind.

Kite Flying

Kite (**فَتّ**) flying is a simple form of amusement. This game is very popular with all classes of people in towns and villages.

CHILDREN'S ENTERTAINMENT

The children of the Mohanas of Manchar or other lakes or of the Indus play games on boats. Diving, swimming and catching each other, as in the Sea-Saw game, are favourite games of the children who live on water.

Besides other games and sports, children entertain themselves with solving riddles. A formal riddle is always supposed to be a question and needs a quick and rapid answer. Boys and girls use them, in fact, as tests of wit and as ways of demonstrating one's cleverness. Although amusement is the primary object, riddles are not without importance for later life.

In the following riddles, details of landscape, day-to-day sights and sounds, aspects of village life, and general Sindhi behaviour are illustrated.⁷

Riddle	Answer
1. It enters the house but is not a thief.	A mosquito
2. Two brothers and both are black.	Eyes
3. The black sahib of Calcutta has hair within bones.	A Coconut
4. An earthen pot upside down in the river.	A turtle
5. Silver the branch, little the fruit, big the tree.	A pipal tree

7. Archer, W.G., *The Hill of Fluites*, London, George Allen and Unwin, Ltd. 1974, p. 41.

6. The cow that chews with its belly. A grinding stone
7. Two men who are always beating The lips
each other.

MUSIC AND FOLK DANCES

MUSIC has also been a favourite recreation of Sindhis through out the generations. On the occasion of fairs, marriage celebrations, and anniversaries, musicians are invited to entertain the participants and guests. At the shrines of Shah Inayat Shaheed of Jhok, Latif, Sachal, Qalandar Shahbaz, Makhdoom Nooh, Misri Shah, Gaji Shah, Shah Karim, Mahmood Fakir Khatyan, Miyun Shah Inat, Sanwan Faquir, Rakhial Shah, Shah Bilawal Noorani, Saman Shah, Razi Shah, and others, performance of music and Sama's is one of the most important features. At these shrines, music is played compulsorily. Rags of Shah Latif and Kafyun and other Sufi poems are recited and heard with great interest in Sind.

Sind has its own folk musical instruments. Prominent amongst them are: Duhil (دُھل), Sharnai (شرناء), Yaktaro (یکتارو), Dilo (دلو), Khartal (کھڑتال), Pawa or Alghuza (الغوزا/پاوا), Surendo (سُرندو), Danburro (دانبورو), Murli (مُرلی), Nâr (نَر) or Kani (کانی) Bonido (بوئیدو), and Chang (چنگ).

Like other regions of Pakistan, Sind has its peculiar folk dances. The folk dances of Sind are of a great variety and all

classes of people join in them. They are a favourite source of amusement on the occasion of marriages and festivals. The important folk dances of Sind are:

1. Ho-Jamaló (هو جمالو)
2. Dandio or Dhaka (ڏانڊيو/ڌاڪا)
3. Jhumir (جھمر)
4. Tilo ()
5. Chejj (چيج)
6. Rassoro & Garbo (راسوڙو/گربو)
7. Chino (چينو)
8. Hambochi (همبوچي)
9. Khagi (ڪڳي)
10. Sama'a (سماع)

Out of these, Jhumir is performed by females only, while Ho-Jamaló and Rassoro are danced by both sexes.

Folk dancing is usually carried out with the accompaniment of native music played on pipes, drums and sometimes to the music of the Yaktaro (يڪتارو) and Sarangi (سارنگي).

KACHEHRI ()

Among the people of rural areas, “Kachehri”, or a social gathering arranged daily at the *Otaq* (guest house) of a Zamindar or at the harvesting place (کھجڑ), is an item of social activity. During these gatherings, folk-story telling, reciting of baits, ballads, verses of various poets, solving riddles, and music, are favourite items for the participants. Music is very necessary for these gatherings.

Conclusion

In retrospect, it can be said that Sind is a region of diverse cultural influences. Throughout the centuries, indeed throughout the millennia, as these influences arrived in Sind they were incorporated into the rich tradition which is defined as "Sindhi Culture." Thus the people and culture of Sind can be thought of as a distinct entity in which almost every aspect eludes simple definition.

The intention of this book, as noted in the preface, was to briefly outline Sind's history, and to describe Sind's people and their culture. While this book was written as an introduction for those who are interested in Sindhi Culture, the subject is so vast that it obviously encompasses more than could be described in detail in such a brief study as the present one. The subject matter of each chapter herein could constitute a separate volume in itself. It is hoped that this book will serve as an introduction to those who wish to undertake more comprehensive studies in all the aspects of Sind's culture including its history, ethnography, archaeology, language and literature

GLOSSARY

Abe-Zam Zam (آب زم زم): Holy water of Zam Zam Well near the Qaaba in the holy city of Mekka.

Afghan (افغان): Muslim immigrant tribe from Afghanistan.

Aga Khan (آغا خان): The religious and spiritual head of Ismaili Muslims throughout the world.

Ajrak (اجرک): A pice of printed fabric which is popular throughout Sind. It is a multipurpose cloth which can be used as a turban, a bed cover, a cover for the shoulders or as a substitute for trousers. It can also be used by women as a dupatta or a substitute for the viel (Burqa).

- Arbab* (ارباب) : A chief of the “Nuharia” tribe of Sind.
- Arghun* (ارغون) : Muslim immigrant tribe of Sind.
- Asu* (آسو) : The name of a month in the Sindhi Hindu Calendar.
- Bahrānu* (بھراڻو) : A religious ceremony observed in a river temple.
- Bajri* (پاڇھري) : A kind of grain (spiked millet).
- Bala* (بالا) : A pastoral ethnic group of Rajasthan (India) settled in Sind.
- Baleshahis* (ٻاليساهي) : A pastoral ethnic group of Rajasthan settled in Sind.
- Bandani* (بندايڻ) : A hilly area of Sind Kohistan.
- Bandhini* (ٻانڌڻي) : The women of “Rabari” tribe use this red cloth printed by tieing dyeing to cover their head.

- Bapu* (پاڻو) : A deity of the “Bhil” tribe of Sind.
- Busryun* (بـسريون) : A kind of sweet bread.
- Beha* (بهـ) : The roots of the water-lily.
- Blang* (بـلنگ) : Indian hemp.
- Bhat* (بـهـت) : A kind of cooked rice.
- Bhatai* (بـهـتـاـيـا) : Hindu ethnic group.
- Bhils* (بـهـيـل) : A primitive ethnic group of Sind.
- Biri* (بـهـيـتـري) : A cigarette, made of Indian leaf.
- Bohra* (بـوـهـرـه) : A Muslim community of Sind.
- Boorani* (بـوـرـاـنـي) : A food prepared from the pollen of a particular type of elephant grass.
- Brahman* (بـرـهـمـن) : The priestly caste of Hindus.
- Brahuis* (بـرـهـوـيـي) : A tribe of Baluchistan.

- Bulo* (بولو): Nose ring.
- Bur* (پور): Pollen of Elephant grass.
- Burfats* (برہت): A tribe of the hilly area of Western Sind.
- Chachara* (چاچڑ): A tribe of Sind.
- Chachro* (چاچرو): A town in Thar desert.
- Chagu Murs* (چگومٹرس): The head of a tribe in Sind.
- Chahila* (چاہل): A type of footwear worn by the pastoral people of the hilly area. It is made from grass.
- Chanhar* (چنہڑ): An indoor game for girls.
- Channars* (چنٹر): A tribe of Sind.
- Chathi* (چٹھی): The sixth day after the birth of a child which is celebrated by the parents and their friends and relations.

Chejj (چيج) : A kind of folk-dance performed on the occasion of the fair of Darya Pir. It is actually a ceremonial dance and can be called “the inundation dance”

Chet (چيٽ) : The name of a Sindhi Hindü month.

Cheti-Chand (چيٽي-چنڊ) : The first day of the month of ‘Chet’

Chuni (چُني) : A piece of cloth used by women to cover their head.

Churigar (چوٽريگر) : Bangle maker.

Churo (چورو) : An unleavened cake of wheat flour made into dough with clarified butter and mixed with brown sugar.

Agathu (اڳٽ) : A cord used for fastening trousers.

Dadu (دادو) : The name of a district in the province of Sind.

Dakhi (دَکھی): An earthen jar.

Damb Buthi (دَڻب بُڻڻي): A geographical point in the hilly areas of Sind.

Dambhro (دَڻڀرو): A fresh water fish.

Darya Panthi (درياءَ پَنڻي): The worshippers of the Indus River.

Darya Pir (درياءَ پير): According to Hindu mythology, the Indus river is a human deity sitting over the fish floating on a water-lily. The Muslims identify Darya Pir as Khawaja Khizr (خواجہ محضر).

Dasharo (دَڙهڙو): A Hindu festival.

Deer (دِير): A kind of wild grass used for making mats.

Dhakni (دَکڻي): A baked earthen lid.

Dhedhs (دِڊڊ): Members of a caste who make leather goods.

Diari (دِياري): A Hindu festival.

Diplo (ڈیپلو): A town in Thar Desert of Sind.

Dungi (ڈونگی): Dried coconut.

Durga Devi (دُرجا دیوی): A Hindu deity.

Elachyun (ایلاچیون): Cardamom.

Farasi (فراسی): A carpet woven of camel hair.

Gaj (گج): A sort of blouse with multi-coloured embroidery and mirror work on it.

Ghassal (غسال): A person who washes a dead body.

Getlo (گیتلو): A type of leather shoes prepared locally by shoemakers.

Ghora (گھوڑ): A custom in which relatives and friends turn money around the head of a bride-groom after which that money is given to a drum-beater as wages.

Godh (گودھ): A short dhoti worn around the body beneath the waist.

Gothro (گونڈرو): A small village.

Gundro (گندرو): Granary.

Gur (گُڑ): Dried form of molasses or treacle.

Haleji (هاليجي): A lake in Thatta District of Sind.

Hanglaj (هنگلاج): A place in Baluchistan where the Hindus go for pilgrimage.

Hookah (حُقو): A hubble-bubble water pipe.

Hur (حُر): The followers of "Pir Pagaro"

Islamkot (اسلامكوت): A town in Tharparkar District of Sind.

Ismaili (اسماعيلي): The followers of Aga Khan, the Imam of Islamilis.

- Jacobabad* (جیکب آباد): A district and town in north-western of Sind.
- Jand* (چنڊ): A grinding hand-mill.
- Jarko* (چرکو): A cat fish.
- Jata* (جاٽ): Pilgrimage.
- Jati* (جاٽي): A taluka in district Thatta of Sind mostly populated by the Jat tribe.
- Jats* (جاٽ): Members of a tribe in Sind some of whom have migrated to the Punjab.
- Jhalawan* (جھالاوان): A geographical area of Baluchistan.
- Jhangara* (جهانگارا): A village of historical importance near Sehwan in District Dadu.
- Jiskani* (جسکانی): A Baluchi tribe.
- Jogi* (جوگی): An ethnic group of snake-charmers living in Sind.

Kacho road (کچو روڊ): An unmetalled road.

Kacho (کچو): Low alluvial lands lying below the level of water of Indus River in rainy season.

Kafan (گفن): Winding sheet for a dead body.

Kajjal (کجل): A black powder for painting eyelids.

Kamangar (گمانگر): One who makes glazed pottery.

Kamarband (گمر بند): Belt.

Kanjri (گنجري): A kind of bodice worn by women in Sind.

Kappries (گچري): Members of a Baluchi tribe.

Karia (گاريا): A primitive ethnic group of black-smiths of Sind.

Karo and Kari (گارو ۽ گاري): If a man and a women are seen in an objectionable position they are killed on the spot. They are called 'Karo and Kari'.

Kashigar (کاشیگر): A ceramics worker.

Katib (کاتب): A calligrapher.

Kewatyun (کیوتیون): A kind of ear-ring.

Khalifa (خلیفو): A man of higher rank
among the followers of
Pir Pagaro.

Khatho (کٹو): A blanket made of goat
hair.

Khatri (کٹری): A sect among the Hindus.

Khawja Khizr (خواجہ خضر): See Darya Pir.

Khojas (خوجا): The followers of Aga Khan.
(All Khojas are not the
followers of Aga Khan.
Some of them are
Athnashari Shias).

Khuhinbati (کھنباٹی): Blockprinters for fabrics.

Kinjhir (کنجھر): Name of a lake in Thatta
District.

Kohistan (کوهستان): Western hilly area of Sind.

Kolhis (کولھی): One of the aboriginal
Hindu tribes of Sind.

Kori (کوری): A weaver.

Kotri Barrage (کوٹری بئراج): A barrage built across the River Indus near Kotri, District Dadu.

Kumbhar (کُنبار): A potter.

Lai (لَئی): A kind of tree known in English as "Acacia arabica".

Lakshmi (لَکشمی): The Hindu goddess of prosperity, health and splendour. She was the wife of Vishnu.

Lal Shahbaz Qalandar (لال شہباز قلندر): A famous saint of Sind. His shrine is at Sehwan, District Dadu.

Langotee (لنگوٹی): A kind of short dress worn under the waist.

Larkano (لارکانو): A town and district of Sind.

Loi (لوئی): Light woollen Blanket made from the hair of goats.

Lolo (لولو): Sweet baked bread.

- Loongi* (لوڻڳي): A silky colourful cloth used as a turban.
- Lorh* (لوڙھ): The roots of lotus plant.
- Lu'anas* (لوهاڻا): A sect among the Hindus of Sind.
- Mahar* (مھر): A tribe of Sind.
- Makhdoom* (مخدوم نوح): A sain tof Sind. His shrine is at Halla, District Hyderabad.
- Maleer* (ملير): A printed fabric with embroidered corners.
- Malik* (ملڪ): The chief of the tribes of Mahars, Būrfats, Channars, Chachars and Jiskanis.
- Manchar* (منڇير): A lake located 12 miles from Sewhan.
- Mangh* (مانگھ): The name of a winter month in the Sindhi Hindu calender.
- Menghwars* (مينگھواڙ): An ethnic group of Sind: They are followers of "Pir Pithoro" and "Ram Dev."

Matari (متیاری): A town near Hyderabad.

Meds (مید): Members of an ethnic group of Sind.

Mehndi (مہندی): A marriage custom of Sind.

Memons (میمن): A race among Muslims of the subcontinent.

Merasis (میراسی): An ethnic group in Sind and Punjab.

Misri (مصری): Sugar candy.

Mithi (مٹھی): A town in Thar desert, District Tharparkar of Sind.

Mochi (موچی): A shoe-maker.

Mohenjo Daro (موہن جو دڑو): The remains of the oldest city of the Indus Valley. The city existed 500 years ago and represented pre-aryan civilisation.

Muhanas (مہاٹا): The oldest tribe of fishermen in Sind. 'Mauhanas' mean fishermen.

- Mukhi* (مُکھی): A chief of the Hindu sect of LUhanas and Mahshris.
- Mus-ag* (مسابگ): Walnut bark for dyeing lips and cleaning teeth.
- Nargarparkar* (ننگر پارکر): A town in Thar desert, District Tharparkar, by the side of Karoonjhar hill.
- Naqqash* (نقاش): A painter.
- Nasa* (ناس): Snuff.
- Nasarpur* (نصر پور): A town in district Hyderabad.
- Natha* (نث): An ornament used as a nose-ring. It is made of gold and is a very important ornament in Sindhi society because it is used a symbol of marriage and is only worn by a woman who is a happy wife. She is called "سہاگن" in Sindhi. A widow (سرت) will never wear 'Natha'.

- Nekheti* (نیکیٹی): The ceremony of the departure of a bride from her parent's house.
- Oda* (اوڈ): An ethnic group in Sind.
- Otarō* (اوتارو): Guest House.
- Paboro* (پاپوٹرو): Fruit of water-lily.
- Pabun* (پیپن) Water-lily.
- Pahat* (پَہت): Money presented by guests at the feast arranged on the occasion of a marriage.
- Pahran* (پھراٹ): A long, loose shirt,
- Palal* (پلال): The straw.
- Palo* (پلو): Sable fish (Clupa Ilisha).
- Pan* (پن): Elephant Grass.
- Panchayat* (پنچات): A committee of elders in a village for settlement of disputes.

Paro (پاٿرو): Some big villages are divided into different parts, and each part is known as Mahalla or 'Paro' (پاٿرو) or Werho (ويرهو) comprising of a particular tribe or community.

Para Kadhan (پارکڙڻ): Mourning.

Pari Joi (پري جوڙ): In certain communities the problems of women come for settlement before a chief lady. She is called Pari Joi.

Parvati (پاروتی): Hindu deity.

Patel (پٽيل): The chief of a Hindu or a Muslim tribe.

Pathan (پٺاڻ): A Muslim immigrant from NWFP, or Afghanistan.

Penakyun (پينڪيون): A kind of ear-ring with a dozen or twenty little jingling pieces.

Phuli (ڦلي): A kind of nose-ring.

Pinjaro (پینجارو): Spinner.

Pir Pagaro (پیر پاڳارو): The religious and spiritual head of the Hurs.

Pir Pithoro (پیر پٿورو): A deity of the Menghwar tribe. He is regarded by many Muslims as a Saint.

Peesh (پيش): Palm leaves used for making ropes, mats, and baskets.

Pithi (پيني): Massage of a bride with wheat, flour and mustard oil before wedding.

Pulao (پلاؤ): A rich dish made of rice and meat.

Punjabi (پنجابي): A Muslim immigrant from the Punjab.

Puo (پونٿو): See 'Pahat'.

Rabari (رهاڻي): An ethnic group in Sind, who keep camels for a living.

Rais (رھيس): The chief of a Baluchi tribe.

- Raj Malik* (راج ملڪ) : A village and headquarter of the Jat tribe in Taluka Jati, District Thatta.
- Rakhri* (رڪڙي) : A cotton wrist band in multi-colours which is tied by a sister around the wrist of her brother.
- Ram Dev* (رام ڌيو) : Deity of Menghwar tribe of Sind.
- Rangrez* (رنگريز) : One who dyes cloth.
- Ravan* (راوڻ) : A villainous character in the Hindu sacred book 'Ramayana'.
- Rohri* (روھڙي) : An old city on the left bank of the River Indus.
- Sachal Sarmast* (سچل سرمست) : A saint-poet of Sind. His shrine is near Ranipur railway station.
- Sadh-belo* (سادھپيلو) : A place near Sukkur where Hindus go for pilgrimage.
- Sadri* (سدري) : A kind of vest or short jacket.

- Sahtas* (سَھتا) : A Muslim tribe of Sind.
- Sakhar* (سکر) : A city on the river Indus, which is also a divisional headquarter.
- Samata* (سَمَات) : A race of Samma origin. They are a branch of the stock of Yadav Rajputs.
- Sanwan* (سَانَوڻ) : The name of a month in the rainy season in the Sindhi Hindu calendar.
- Sara* (سَرَ) : The folds in a trouser or in a skirt.
- Sardar* (سَرْدَار) : The title of the head of a Muslim community.
- Sarswati* (سَرَسَوٽِي) : The goddess of learning among Hindus.
- Sayyid* (سَيِّد) : A Muslim immigrant tribe from Arabia which has adopted Sindhi culture through generations.
- Shah Abdul Lateef Bhitai* (شاھعبداللطيف ڀٽائي) : A saint-poet of Sind. His shrine is near Halla.

- Shidis* (شیدی): People of black race from Africa settled in Sind.
- Shikarpur* (شکارپور): A town in upper Sind.
- Shri Ram Chandta* (شری رامچندر): A deity in the Hindu religion.
- Sijji* (سچی): A kind of roast meat.
- Siri* (سری): A kind of nose-ring.
- Sita* (سیٹا): The wife of the Hindu deity Shri Ram Chandra.
- Siva* (شو): A deity of the pre-Aryan period.
- Sonaro* (سونارو): Goldsmith.
- Soomras* (سومرا): The name of a Sindhi race.
- Sufo* (صفو): A living room made of sundried bricks in the house of a zamindar.
- Suharan* (سہاگن): A woman whose husband is alive.

Surmo (سُرْمُو): A kind of black powder for the eyes.

Tahiri (تَاهِرِي): A sweet rice dish.

Tando Mohammad Khan (تَنْدُو مُحَمَّد خَان): A town near Hyderabad.

Tando Subdivision (تَنْدُو سب ڈِوِیْژَن): A subdivision in District Hyderabad.

Tanjan (تَنْجَن): A new-born child is tied up in a Special way known as "Tanjan".

Tarkhan (تَرْخَان): A Muslim immigrant tribe who ruled over Sind from 1521 A.D. to 1555 A.D.

Thatto (تَهْتُو): The oldest city in Sind.

Tickka (تِک): Mirror.

Suthan (سُوْتَن): A pair of trousers.

Turks (تُرک): A Muslim immigrant tribe.

Undero Lal (اُڈِیْرُو لال): The Indus god in Hindu methology.

Ukhri (اڪري): A wooden mortar or knee-socket.

Umerkot (عمرڪوٽ): A town in district Tharparkar.

Vishnu (وشنو): A god in the Hindu religion.

Wadero (وڏيرو): The chief of 'Samat' tribe.

Wadho (واڏو): Carpenter.

Walla (والو): Large ear-rings mostly worn by Jogis.

Wandh (وانڊي): A dwelling of 'Jats'.

Wanvah (ونواهه): Confinement of a bride in a room before her wedding.

Werho (ويٿرو): Some big villages are divided into parts known as 'Weraho' or Para (پارو).

Western Nara (الھندو نارو): A canal in upper Sind.

Wind catcher (منگھر/بادگير): A ventilator on the roof of a house to catch the wind.

Yatra (یاترا): Pilgrimage.

Zamindar (زمیندار): Agricultural land-owner.

Bibliography

1. Adamson, E., Hoelbel, *Anthropology*, the study of man, IV edition, New York, Mc-Graw Hill Book Co., 1972.
2. Aitken, E.H., *Gazetteer of the Province of Sind*, Vol. A, Government Press, Bombay, 1907.
3. Allana, Ghulam Ali, Khuwaja Jamait Ji Tanuzeema," published in monthly *Nain Zindagi*, Karachi, Pakistan Publications.
4. Allana, Ghulam Ali, *Sindhi Boli-Jo Bun Bunyad*, Hyderabad, Zaib Adabi Markaz, 1974.
5. Allana, Ghulam Ali, *Lar-Ji Adabi ain Saqafati Tareekh*, Jamshoro, Institute of Sindhology, University of Sind, 1977.
6. Allana, Ghulam Ali, *Sindhi Boli Ji Lisani Geography*, Jamshoro, Institute of Sindhology, University of Sind, 1979.
7. Ali Kufi, *Chachnamah*, Hyderabad, Sindhi Adabi Board, 1954.
8. Ali Sher Qane, *Tuhfat-ul-Kiram*, Hyderabad, Sindhi Adabi Board, 1957.

9. Arches, W.G., *Th Hill of Flutes*, London, George Allen and Unwin Ltd., 1974.
10. Asko Parpola and Simo Parpola, *Further Progress in the Indus Script Decipherment*, Copenhagen, Scandinavian Institute of Asian Studies, 1970.
11. Baille, A.E. *Kurrachee, Past, Present and Future*, Calcutta, Thacker, Spink & Co. 1890.
12. Baloch, N.A., *Rites, Rituals, Ceremonies and Superstitions*, Jamshoro, Sindhi Adabi Board, 1978.
13. Basham, A.L., *The Wonder That Was India*, London, Sidgwick and Jackson, 1961.
14. Burns, J., *A Narrative of a Journey to Cabool*, London, 1843.
15. Burton, R.F., *Sind Revisited*, Vol. II, London, Richard Bently and Sons, 1877.
16. Burton, R.F., *Races That Inhabit the Valley of River Indus*, London, 1851.
17. Burton, R.F., *Selections from the Record of Government of Bombay*, notes relative to population of Sind, and the customs, language and literature of the people.
18. Burton, R.F., *Sind the Unhappy Valley*, Vol. I, London, Richard Bently, 1851.

19. Chablani, S.P., *Sind Ji Iqtasadi Tareekh*, Hyderabad, Sindhi Adabi Board, 1956.
20. *Census Report of Bombay Presidency*, 1931.
21. *Census Report of Thatta*, Karachi, Ministry of Home and Kashmir Affairs, 1961.
22. Dickson, H.R., *The Arabs of the Desert*, London, 1949.
23. Duarte, Adrian, *Shewan and Other Sketches of Sind*, Karachi, Elite Publications.
24. Elliot H., *History of India*, Vol. I, London, Trubner and Co., 1871.
25. Faiz Mohammad Soomro, *Sindhi Culture*, Karachi, National Book Foundation, 1974.
26. Hamilton, A., *New Accounts of the East Indies in Pakistan Travels*, Vol. VIII.
27. Hughes, W., *The Gazetteer of the Province of Sind*, 1872.
28. Halepota, Nizammuddin, "Hotel and Mandni", an article published in *Sindhi Adab*, Jamshoro, Institute of Sindhology, University of Sind, 1979.
29. Ikra, S. & Sapir, C. *Cultural Heritage of Pakistan*, Oxford 1955.

30. Jafarey Ali, A., "*Sind and Sindhis in Early Aryan Age*", an article published in *Sindhological Studies*, Summer, Jamshoro, Institute of Sindhology, University of Sind, 1978.
31. John Marshall, *Mohen-Jo-Daro and the Indus Civilization*, Vol. I, London, Arthur Probsthain, 1931.
32. Lambrick, H.T., *Sind, A General Introduction*, Vol. I, Hyderabad, Sindhi Adabi Board, 1975.
33. Maulai Shaidai, *Tarikh-e-Baluchistan*, Baluch Series, 1941.
34. Mushtaqur-Rahman, *A Geography of Sind Province of Pakistan*, Karachi, The Karachi Geographers Association, 1975.
35. Pithawalla, M.B., *A Physical and Economic Geography 10. Yusuf Mirak*, *Tarikh-e-Mazhar-e-Shah Jehani* (Sindhi translation) by Niaz Hoomayuni, Jamshoro, Sindhi Adabi Board, 1979, p. 166.
36. Panwhar, M.H., *Ground Water in Hyderabad and Khairpur Divisions*, Hyderabad, Directorate of Agriculture, 1964.
37. Postans, *Personal Observations on Sind*, Second Edition, First name or initial date, place of publication.
38. Pottinger, *Travels in Baluchistan and Sind*, London, Longman Hurst, 1916.

39. Raichand, "*Pir Pithoro*", First name or initial date, place of publication.
40. Raichand, *Tarikh-e-Registan*, Hyderabad, Sindhi Adabi Board, 1975.
41. Samo Allah Bachayo, *Sair-e-Kohistan*, Hyderabad, Sindhi Adabi Board, 1955.
42. Sayyid Suleman Nadvi, *Arab-o-Hind Ke Ta'alluqat*, Allahabad, Hindoostan Academy, 1930.
43. Sigrid Westphal — Helt Busch and Heiz Westphal, *The Jats of Pakistan*, Berlin Dunkerand, Humbolt, 1964.
44. Sorley, H.T., *The Gazetteer of West Pakistan: The Former Province of Sind*, Lahore, Government of West Pakistan, 1968.
45. Thakur, U.T., *Sindhi Culture*, Bombay, University of Bombay Publications, Sociology Series No. 9, 1959.
46. Yusuf Mirak, *Tarikh-e-Mazhar-e-Shah Jehani* (Sindhi translation by Niaz Humayuni), Jamshoro, Sindhi Adabi Board, 1979.
47. Withington, *Early Travels in India*, Ed. Foster, 1921.

Index

A

- Abe-Zam-Zam, 92
- Adam Son, E.W. 25
- Afghans, 2
- Africa, 32
- Aga Khan, 9
- Aga Khani Women, 37
- Ait Ken, 67
- Ajrak, 35, 37
- Akiko, 61, 62
- Al-Idrisi, 27
- Alghuza, 88
- Ali Kufi, 56
- Allana, G.A. 4, 18, 35, 39, 49, 68
- Arbab, 8
- Archer, W.G. 86
- Arghuns, 2
- Artisans, 51
- Aryans, 1, 56
- Asian countries, 47
- Asko parala, 55
- Asu, 80
- Axe, 41

B

- Baghris, 2, 53
 Bahrana, 59
 Baille, A.E. 17
 Bajri, 43, 44
 Balhoro, 82
 Baloch, N.A. 67
 Baluchis 2, 10, 23, 31, 53
 Baluchi Women, 36
 Baluchi tribes, 50
 Baluchistan, 5, 29
 Bandhani, 24, 36
 Bamboo houses, 29
 Bapu, 60
 Baran, 25
 Barber, 62
 Basham A. I. 6
 Basket making, 50
 Bazigars, 53
 Beha, 46
 Beliefs, 64
 Bhang, 46
 Bhatias, 2
 Bhiels, 8, 36, 38, 41, 53
 Bhitshah, 81
 Bibliography, 116 - 120
 Biri, 46
 Block Printer, 51
 Boat Building, 50
 Bohras, 8
 Boomerang, 41
 Bonido, 88
 Boorani, 46
 Broion Suger, 45
 Bughtis, 10, 57
 Buddhist, 56
 Bull, 55
 Bulo, 39
 Bullock cart race, 82
 Bur, 46
 Burfats, 9
 Burns, A. 43
 Burns, James, 29
 Burton R. 15, 38, 43
 Busryun, 45
 Brahmans, 2
 Brahui, 5, 10, 22, 23, 31, 36, 52
 Brushaski, 22
 Bronze Age, 25

C

- Carbo, 89
- Carpenter, 51
- Cattle Breeding, 49
- Cancasians, 1
- Chakda, 38
- Chachars, 9
- Chachro, 32
- Chait, 70
- Channars, 9
- Chiro, 89
- Christians, 56
- Chagun Murs, 8, 9
- Chakara, 64
- Chang, 88
- Chathi, 61
- Cheti chand, 80
- Chejj 59, 89
- Chitralli, 22
- Churo, 74
- Chaurlo, 24
- Children, 85
- Children games, 86
- Chunni, 36
- Cinema Houses, 81
- Circumcision, 62, 63
- Coast of Sind, 49
- Coconut, 78
- Calligrapher, 51
- Complexion, 15
- Conclusion, 91
- Cord, 34
- Crafts, 51

D

- Dabh, 26
- Dadu, 5, 53
- Daggar, 41
- Daily Life, 12
- Daily Wages, 52
- Damb Buthi, 24
- Dambhro, 44
- Dances, 89
- Dandio, 89
- Daryapir, 59
- Dashro, 80
- Debal houses, 27
- Death, 76
- Deer, 14, 50
- Diplo, 32
- Dhaka, 89

- | | |
|--------------------|-------------------------|
| Dhal, 24 | Drinx, 44 |
| Diari, 79 | Dua, 73 |
| Diet, 44 | Duarte, 84 |
| Dilo, 88 | Duhil, 88 |
| District Thalla, 4 | Durga Devi, 81 |
| Divorced, 76 | Drawer, 34 |
| Diwali, 79 | Dwellings, 24 |
| Daruidiens. 1, 2 | Dwelling of Brahuis, 26 |
| Dress. 34 | |

E

- | | |
|-------------------------|-------------------|
| Eating Habits, 47 | Embroidery, 5, 51 |
| Economic conditions, 48 | English, 22 |
| Education, 23 | Englishman, 15 |
| Elliot, 56 | |

F

- | | |
|----------------------------------|----------------------|
| Fairs, 81 | Fishing, 14, 49 |
| Faiz M. Soomro, 3, 5, 14, 16, 53 | Folk Dances, 88, 89 |
| Falconry, 85 | Foods & Receipes, 42 |
| Farasis, 52 | Foot Wear, 37 |
| Farman, 9 | Forts, 30 |
| Festivals, 78 | Fowl Catching, 14 |
| Finger Rings, 41 | Fruit, 44 |
| Fishermen, 6, 15 | |

G

- Gaj, 35, 36
- Games, 82
- Gaming Laws, 84
- Gej, 37
- Getto, 38
- Ghor, 62
- Ghora, 63
- Ghulam Ali Allana, 16
- Glossary, 92 - 115
- God, 59
- gods, 55
- Gold smith, 51
- Gorband, 24
- Gothro, 25
- Government, 54
- Greeks, 1
- Guest House, 28
- Gujrati, 22
- Gundro, 58
- Gun, 41

H

- Halla, 52
- Hallai Memon, 10
- Haliji, 50
- Hambochi, 89
- Halepoto Nizammuddin, 43
- Hindu, 2, 8, 35, 56, 58, 59, 75
- Hindu Festivals, 79
- Hindko, 22
- Hindu faith, 61
- Hindu Ladies, 52
- Hindu Women, 37
- Ho-Jamalo, 89
- Hookah, 46
- Holi, 80
- Hospitality, 21
- Hughes, 17
- Hunting, 83
- Hurs, 9
- Huts, 24

I

- Ibex, 3
- Idmilad, 79
- Indigo, 34
- Indus, 7, 24, 25, 50, 59
- Indus River, 15, 49, 50, 70
- Indus Valley, 25, 55, 58
- Imam, 9
- Iranians, 1, 2
- Iron Smith, 51
- Islam, 56, 60
- Ismailis, 9, 51

J

- Jacobabad, 5, 29
- Jacobabad District, 45
- Jaffery, Ali A., 3
- Jahegan-jo-Goth, 10, 70
- Jahejas, 10
- Jains, 56
- Jakhras, 49
- Jalawan, 31
- Jamal, 9
- Jarko, 46
- Jats, 3, 7, 9, 14, 31, 49, 52
- Jati Taluka, 37
- Jhangara, 24
- John Marshall, 3
- Jhumir, 89
- Juskanis,
- Juari, 43, 44
- Junejas, 10

K

- Kacha Roads, 33
- Kachehri, 90
- Kachi Memon, 16
- Kafan, 77
- Kajjal, 74
- Kalligars, 31
- Kalhiwari, 22
- Kámarband, 35
- Kani, 88
- Kari, 12
- Karo, 12
- Karachi Bunder, 27

Karia, 2
 Karyas, 53
 Karyo, 35
 Kewatyun, 41
 Khagi, 89
 Khalifa, 9
 Khartal, 88
 Khatri, 2
 Khatho, 75
 Khojas, 2, 8, 9, 10, 61
 Khuwaja dish, 45
 Khowja Khizr, 59

Khoja Women, 36
 Kinjehar, 50
 Kirthar Mountains, 24
 Kite, 85
 Kite flying, 82, 85
 Kitchen, 28
 Knife, 41
 Kohistan, 3, 25, 44
 Kolhis, 2, 36, 41, 53
 Kotri, 4
 Kumbharan-Jo-parro, 10

L

Labour, 52
 Lai, 32
 Lal Shahbaz Qalander, 81
 Lambrick, 6, 22, 24
 Language, 22
 Larkana, 5, 29
 Lath, 41

Loee, 75
 List of Ornaments, 40
 Loongi, 35
 Lorh, 46
 Low Costs, 2
 Lower Sind, 43
 Luharas, 2

M

Mahars, 9
 Mahori, 14
 Maha-Shivratri, 80
 Majumdar, 3
 Makli, 57
 Malefolk, 41

Malha Tribes, 38
 Malik, 8, 9
 Malie, 9
 Mahalla, 10
 Manchar, 50
 Mancher Lake, 6, 7, 15, 24, 25,
 29, 30, 46

Mani, 43, 44
 Manganhari, 62, 73
 Marbles, 82
 Market, 52
 Marriage, 73
 Marriage Customs, 71
 Marris, 10, 53
 Mats, 50
 Mat Making, 50
 Matiari, 52
 Mangh, 80
 Meds, 3, 4
 Medo-Persian, 4
 Mehndi, 74
 Memons, 2, 3, 8, 10
 Memons Jo Goth, 10
 Memon Jo Parro, 10
 Menghwars, 2
 Milk, 44

Millstone, 63
 Misri, 78
 Misrishah, 57
 Moghals, 1
 Mohen jo Daro, 3, 6, 24, 55
 Mohanos, 50, 70
 Moral values, 17
 Muhanas, 6, 7, 9, 14, 49, 60
 Mukhi, 8
 Musag, 74
 Music, 88
 Musical instruments, 35, 73
 Muslims, 2, 35
 Muslim Festivals, 79
 Muslim Religion, 59
 Muslim Women, 37
 Muslim Tribes, 2
 Mushtaqur Rehman, 24, 25

N

Nagar Parkar, 32
 Naing, 24
 Nanak Panthis, 60
 Naming, 61
 Nar, 88
 Nasarpur, 50, 70

Nath, 39
 Nekhte, 76
 Nikah, 74
 Nomads, 5
 Non Muslims, 2
 Northern Sind, 31

O

Occupation, 48
 Oda, 2, 14, 36, 38, 53
 Otaq, 28, 90

Ornaments, 39
 Otaro, 32

P

Pabun, 46
 Pahran, 34
 Painter, 51
 Pakistan, 88
 Pala, 45
 Palal, 5
 Palaris, 52
 Palforo, 46
 Palo, 44
 Pan, 14, 50
 Panwhar M. H., 50
 Pari Joi, 9
 Parsees, 23, 56
 Parvati, 3
 Pashto, 22
 Patel, 8
 Pathans, 2
 Penakyun, 39
 People, 1
 People of Sind, 33, 65

Phagan, 80
 Phuli, 39
 Pirs, 28, 57, 70
 Pir Ghazi Shah, 24
 Pir Pagaro, 9
 Pish, 26, 50
 Pithawalla, M. 1, 3, 17, 19, 24
 Polite Speech, 21
 Postans, 20, 21, 31, 83
 Potter, 51
 Pottinger, 27, 28
 Pre Aryan, 3
 Pre Dravidian, 2
 Prince Karim, 9
 Punchayat, 9
 Private Service, 54
 Punjabis, 2
 Pulao, 44
 Puo, 63

Q

Qadyanis, 56

Quran, 57, 69, 70

R

Rabaris, 2, 44, 49

Rice, 43

Rai Chand, 14, 49, 51

Rai Dynasty, 56

Rais, 8

Rajpoots, 2

Raj Malik, 4

Rakhri, 75

Ram Dev, 60

Rassoro, 89

Religion, 55

Rites, 60

Rope, 50

S

Sachal, 57, 81

Sadri, 34

Saints, 57

Salutation, 19

Sama, 88

Samaio, 89

Samats, 2

Samo Allah Bachayo, 38

Saraiki, 22

Sardar, 8

Saviom, 55

Sawan, 80

Sayyids, 2, 12, 72

Sayyid, Suleman Nadvi, 43

Sehwan, 27, 81

Semi Government, 54

Settlement, 24

Seythians, 4

Shah Abdul Latif, 18, 57, 81

Shah Bilawal Noorani, 81

Shahnai, 62

Shidis, 2

Sharnai, 88

Shikargahs, 84

Shikarpur, 5

Shirt, 34

Shoe Maker, 51

Shrines, 81

Sijje, 45

Sind, 1, 2, 4, 8, 10, 24, 25, 51,
61, 81, 82

Sind Kohistan, 24

- Sindhis, 2, 17, 19, 22, 42, 54, 78
 Sindh and Sindhis, 2
 Sindhi Culture, 1, 2
 Sindhi Dress, 34
 Sindhi embroidery, 64
 Sindhi Ladies, 38
 Sindhi Language, 56
 Sindhi Mothers, 16, 66
 Sindhi Women, 8, 22, 35, 36, 39
 Sindhi Women Ornaments, 40
 Sinshi Society, 11, 12, 13, 56
 Sindhi Zamindar, 35
 Sire, 39, 73
 Sita, 81
 Sira, 3
 Skirt, 36
 Snuff, 46
 Sports, 82
 Social Organization, 8
 Social Set - up, 8
 Society, 11
 Soomro, 2, 18
 Soomaran-jo-Parro, 10
 Sorley H.T., 1, 5, 27, 28, 34, 48
 Status of Women, 11
 Store Room, 28
 Suhagan, 35
 Sufo, 28
 Superstitions, 64
 Surendo, 88
 Surma, 66
 Sweet Rice, 45
 Swinging Bed, 28

T

- Tahiri, 45
 Talpur, 84
 Tando Mohammed Khan, 52
 Tando Rahim Khan, 24
 Tarjan, 16
 Thakur, 58
 Thano Bula Khan, 37
 Thar, 52, 75
 Thar Delta, 49
 Thar Desert, 45
 Thar Houses, 32
 Thatta, 4, 27
 Tick, 36
 Tilo, 89
 Tomb Worship, 70
 Top, 82
 Tulka Jati, 4
 Turks, 1, 2
 Transportation, 33, 53

Udero Lal, 70, 80
 Ukhri, 58
 Umer Kot, 52

U

Upper Sind, 43
 Urdu, 22
 Utensils, 47

Vegetables, 47
 Veil, 37

V

Village, 26

W

Wadero, 8
 Walla, 41
 Wandhs, 5, 27, 31
 Wanrah, 7, 3, 74
 Washington, 51
 Watch Tower, 30
 Weapons, 41

Warho, 10
 Western Mountainous Regions, 3
 Wheat, 44
 Widowed Women, 76
 Wind Catches, 29
 Women folk, 13, 15
 Wood Work, 5

Y

Yaktaro, 88

Yusuf Mirak, 46

Z

Zamindar, 8, 28, 48

The Reading Generation

1960 جي ڏهاڪي ۾ عبدالله حسين ”اُداس نسلين“ نالي ڪتاب لکيو. 70 واري ڏهاڪي ۾ وري ماڻُگَ ”لُڙهندڙ نسل“ نالي ڪتاب لکي پنهنجي دورَ جي عڪاسي ڪرڻ جي ڪوشش ڪئي. امداد حُسينيءَ وري 70 واري ڏهاڪي ۾ ئي لکيو:

آنتي ماءُ جڙيندي آهي اونڌا سونڌا ٻارَ
ايندڙ نسل سَمورو هوندو گونگا ٻوڙا ٻارَ

هر دور جي نوجوانن کي اداس، لڙهندڙ، گڙهندڙ، گڙهندڙ، ڀرندڙ، چُرندڙ، ڪِرندڙ، اوسيئڙو ڪندڙ، پاڙي، ڪاڻو، پاڇوڪڙ، ڪاوڙيل ۽ وڙهندڙ نسلن سان منسوب ڪري سگهجي ٿو. پر اسان انهن سڀني وچان ”پڙهندڙ“ نسل جا ڳولائو آهيون. ڪتابن کي ڪاڳر تان ڪڍي ڪمپيوٽر جي دنيا ۾ آڻڻ، ٻين لفظن ۾ برقي ڪتاب يعني e-books ٺاهي ورهائڻ جي وسيلي پڙهندڙ نسل کي وڌڻ، ويجهڻ ۽ هڪ ٻئي کي ڳولي سھڪاري تحريڪ جي رستي تي آڻڻ جي آس رکون ٿا.

پڙهندڙ نسل (پڻ) ڪا به تنظيم ناهي. اُن جو ڪو به صدر، عهديدار يا پايو وجهندڙ نه آهي. جيڪڏهن ڪو به شخص اهڙي دعويٰ ڪري ٿو ته پڪ ڄاڻو ته اهو ڪوڙو آهي. نه ئي وري پڻ جي نالي ڪي پئسا گڏ ڪيا

ويندا. جيڪڏهن ڪو اهڙي ڪوشش ڪري ٿو ته پڪ ڄاڻو ته اهو به ڪوڙو آهي.

جهڙيءَ طرح وڻن جا پڻ ساوا، ڳاڙها، نيلا، پيلا يا ناسي هوندا آهن اهڙيءَ طرح پڙهندڙ نسل وارا پڻ به مختلف آهن ۽ هوندا. اهي ساڳئي ئي وقت اداس ۽ پڙهندڙ، ٻرندڙ ۽ پڙهندڙ، سُست ۽ پڙهندڙ يا وڙهندڙ ۽ پڙهندڙ به ٿي سگهن ٿا. ٻين لفظن ۾ پڻ ڪا خصوصي ۽ تالي لڳل ڪلب Exclusive Club نه آهي.

ڪوشش اها هوندي ته پڻ جا سڀ ڪم ڪار سهڪاري ۽ رضاڪار بنيادن تي ٿين، پر ممڪن آهي ته ڪي ڪم اجرتي بنيادن تي به ٿين. اهڙي حالت ۾ پڻ پاڻ هڪٻئي جي مدد ڪرڻ جي اصول هيٺ ڏي وٺ ڪندا ۽ غيرتجارتي non-commercial رهندا. پڪن پاران ڪتابن کي ڊجيٽائيز digitize ڪرڻ جي عمل مان ڪو به مالي فائدو يا نفعو حاصل ڪرڻ جي ڪوشش نه ڪئي ويندي.

ڪتابن کي ڊجيٽائيز ڪرڻ کان پوءِ اهم مرحلو ورهائڻ distribution جو ٿيندو. اهو ڪم ڪرڻ وارن مان جيڪڏهن ڪو پيسا ڪمائي سگهي ٿو ته ڀلي ڪمائي، رڳو پڪن سان ان جو ڪو به لاڳاپو نه هوندو.

پڪن کي کليل اکرن ۾ صلاح ڏجي ٿي ته هو وس پٽاندڙ وڌ کان وڌ ڪتاب خريد ڪري ڪتابن جي ليگڪن، ڇپائيندڙن ۽ ڇاپيندڙن کي همٿائين. پر ساڳئي وقت علم حاصل ڪرڻ ۽ ڄاڻ کي ڦهلائڻ جي ڪوشش دوران ڪنهن به رڪاوٽ کي نه مڃن.

شيخ اياز علم، ڄاڻ، سمجھ ۽ ڏاهپ کي گيت، بيت، سٺ، پُڪار
سان تشبيهه ڏيندي انهن سڀني کي بمن، گولين ۽ بارود جي مد مقابل
بيهاريو آهي. اياز چوي ٿو ته:

گيت به ڄڻ گوريلا آهن، جي ويريءَ تي وار ڪرڻ ٿا.

... ..

ڄڻ جئن جاڙ وڏي ٿي جڳ ۾، هو بوليءَ جي آڙ ڇڏين ٿا؛
ريٽيءَ تي راتاها ڪن ٿا، موتي منجهه پهات ڇڏين ٿا؛

... ..

ڪالهه هيا جي سُرخ گلن جيئن، اڄڪلهه نيلا پيلا آهن؛
گيت به ڄڻ گوريلا آهن.....

... ..

هي بيت اٿي، هي بم - گولو، جيڪي به کڻين، جيڪي به کڻين!
مون لاءِ ٻنهي ۾ فرق نه آ، هي بيت به بم جو ساٿي آ،
جنهن رڻ ۾ رات ڪيا راڙا، تنهن هڏ ۽ چم جو ساٿي آ -

ان حساب سان اڻڄاڻائي کي پاڻ تي اهو سوچي مڙهڻ ته ”هاڻي
ويڙهه ۽ عمل جو دور آهي، اُن ڪري پڙهڻ تي وقت نه وڃايو“ نادانيءَ جي
نشاني آهي.

پڻ جو پڙهڻ عام ڪتابي ڪيڙن وانگر رڳو نصابي ڪتابن تائين
محدود نه هوندو. رڳو نصابي ڪتابن ۾ پاڻ کي قيد ڪري ڇڏڻ سان سماج
۽ سماجي حالتن تان نظر کڄي ويندي ۽ نتيجي طور سماجي ۽ حڪومتي
پاليسيون policies اڻڄاڻن ۽ نادانن جي هٿن ۾ رهنديون. پڻ نصابي ڪتابن
سان گڏوگڏ ادبي، تاريخي، سياسي، سماجي، اقتصادي، سائنسي ۽ ٻين
ڪتابن کي پڙهي سماجي حالتن کي بهتر بنائڻ جي ڪوشش ڪندا.

پڙهندڙ نسل جا پَن سڀني کي چو، چالاءِ ۽ ڪينئن جهڙن سوالن کي هر بيان تي لاڳو ڪرڻ جي ڪوٺ ڏين ٿا ۽ انهن تي ويچار ڪرڻ سان گڏ جواب ڳولڻ کي پنهنجو حق، فرض ۽ اٽل گهرج unavoidable necessity سمجهندي ڪتابن کي پاڻ پڙهڻ ۽ وڌ کان وڌ ماڻهن تائين پهچائڻ جي ڪوشش جديد ترين طريقن وسيلي ڪرڻ جو ويچار رکن ٿا.

توهان به پڙهڻ، پڙهائڻ ۽ ڦهلائڻ جي ان سهڪاري تحريڪ ۾ شامل ٿي سگهو ٿا، بس پنهنجي اوسي پاسي ۾ ڏسو، هر قسم جا ڳاڙها توڙي نيرا، ساوا توڙي پيلا پن ضرور نظر اچي ويندا.

وڻ وڻ کي مون پاڪي پائي چيو ته ”منهنجا پاءُ
 پهتو منهنجي من ۾ تنهنجي پَن پَن جو پڙلاءُ.“
 - اياز (ڪي جو بيجل بوليو)